



CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



THE PRIVATE COLLEGE IN EDUCATION

"OLD" CREDITS

RAISE THE ACADEMIC CURTAIN

CHRISTIAN VOCATION OF THE TEACHER

WHAT AMERICAN STUDENTS NEED MOST

VOL. XXXV, No. 2

JUNE, 1952

COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST in the U. S. A.

**COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST
in the U. S. A.**

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Vol. XXXV

JUNE, 1952

No. 2

BERNARD J. MULDER

Editor

Published in March, June, September and December

36 East Main Street, Somerville, New Jersey

*By the Commission on Higher Education of the
National Council of Churches of Christ in the U.S.A.*

808 Witherspoon Building, Philadelphia, Pa.

Reentered as second-class matter June, 1948 at the Post Office at Somerville, N. J. under the Act of March 3, 1879. Request for reentry at Somerville, New Jersey is pending. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$2.00 per annum. Single copies, regular issue 50 cents.

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Can Higher Education Be Christian?

CHARLES C. KNAPP

In a recent article: *Case for the Christian College*, Andrew G. Truxal of Hood, makes this report of the assessment by many seniors of their educational experience: "I am not the same person I was when I came here as a freshman four years ago. I have really had terrific intellectual experiences so that I understand what 'liberal' education means. But now that I am ready to graduate I find that in spite of being a different person intellectually, nowhere in college have I been given values and purposes worth living for, ideals around which to organize my life." (*The Christian Century*, April 16, 1952, p.463) Expressed with greater or lesser sophistication and clarity this is what may be discovered in the minds of many college seniors.

The educational experience may leave the student intellectually aware but idealistically and emotionally uncommitted; equipped to make a living but hardly to live a life. This judgment is confirmed by an article published by *Time* magazine of November 5, 1951: "Youth today", reports the article, "is waiting for the hand of fate to fall on its shoulders, meanwhile working fairly hard and saying almost nothing. The most startling fact about the younger generation is its silence. With some rare exceptions, youth is nowhere near the rostrum. By comparison with the 'Flaming Youth' of their fathers and mothers, today's younger generation is a still, small flame. It does not issue manifestoes,

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Sermon preached in First Church on National Christian College Day, April 27, 1952

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make speeches or carry posters. It has been called the 'Silent Generation'. But what does the silence mean? What, if anything, does it hide? Or are youth's elders merely hard of hearing?" The impression of today's youth, as gained by the reporters, is that youth of today is practical rather than visionary; "stay-at-home" rather than pioneer-minded; passive rather than aggressive. That is to say, the view-point is limited: the projection of schemes for the betterment of the world, the embarking upon idealistic crusades, are considered luxuries in a world where there has been so much disappointment. The sensible alternative is to conserve one's emotional energies, to wait and see, and, in the meantime, to get out of the situation the most and the best. The article reports a conversation between the sociologist Carr B. Lavell of George Washington University and one of his students, during a fishing trip. The student was brilliant, the president of his class, a big man on campus, and a bright prospect in his chosen field of medicine. "Why have you gone into medicine?" asked the professor. Answer: medicine looked lucrative. What did he want to do as a doctor? Get into the specialty that offered biggest fees. Did he think that a doctor owed some special service to the community? Probably not. "I am just like anyone else," said the student. "I just want to prepare myself so that I can get the most out of it for me. I hope to make a lot of money in a hurry. I'd like to retire in about ten years and do the things I really want to do." And what are those? "Oh," said the brilliant student, "fishing, traveling, taking it easy." Then they stopped talking, because the student had a nibble. This may be a caricature! But all of us in the college community know that such an outlook is all too familiar to be discounted.

The dim prospect for idealism and religion in higher education has reached the point where serious minds are giving themselves to the diagnosis of the malady. Higher education is under strenuous review to determine whether or not it can justify itself, and how it might be improved. A contemporary literature is springing up whose major concern is the relation of religion to education, of faith to knowledge, of idealism to technical training. Four

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of these books of recent date may be cited: Moberley's *The Crisis in the University* — perhaps the most ambitious of these; Henry P. Van Dusen's *God in Education*; Howard Lowry's *The Mind's Adventure*; and Roger Hazleton's *Renewing the Mind*.

The concern of religious thinkers for the religious situation in the colleges is inevitable and legitimate. The churches of America have a stake in education; most of our greatest and lesser institutions were born of religious communities and were fostered in their earlier decades by them. Chicago, Yale, Harvard, Princeton, and Columbia are five of the greater institutions whose beginnings are to be found in the staunch faith of committed Christian men. Bucknell is but one illustration of the scores, hundreds, of smaller institutions which emerged out of the churches' concern for the educated mind. The circumstances, for example of the founding of Harvard are set forth in quaint and classic words: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our liveli-hood, rear'd convenient places for God's worship. and settled the Civil Government: One of the next things we longed for, and looked after was to advance learning and perpetuate it to Posterity: dreading to leave an illiterate Ministry to the churches, when our Ministers shall lie in the Dust. As we were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard (a godly Gentleman, and a lover of learning, there living amongst us)". (*God in Education*, Scribners, 1951, p.42) "In the case of Columbia, the purpose of founding what was then King's College, was even more explicitly religious: "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve him, in all sobriety, godliness and righteousness of life, with a perfect heart, and a willing mind; and to train them up in all virtuous habits, and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public wealth in their generation." Thus spake its first President. In the Bucknell University Bulletin you will find this statement: "Bucknell University was founded by

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men and women whose labors were the expression of faith and religious conviction. They sought to base learning upon the enlightened and humane principles of the Christian religion . . . They believed that a college could flourish and intelligence ripen only under the will of God. Adherence to these principles places upon Bucknell University the obligation and the concern that the knowledge and skills required in the process of education shall be used for the commonwealth and for the enhancement of human values for all people."

The facts of educational history, however, are simply that church-sponsored colleges and universities across the land have gradually drifted loose from their religious moorings; have followed educational policies that have led them into more or less pure secularism, despite their profession of religious commitment. The churches which have had a hand in their beginnings have receded more and more into the background until, in this latter day, they have little or nothing to say about the policies which govern day-to-day decisions. The religious dream has faded; the divorce of the churches from the universities has been completed in effect if not in actuality.

What are some of the reasons for this drift? It must be said frankly that this has not come about by deliberate policy. The colleges and universities did not say among themselves: "Go to now we shall proceed to get rid of our parents! We shall cut the apron strings that tie us to the religious past!" The process has been, more often than not, unconscious, subtle, expedient — but none the less effective. One of the prime causes is the fact that the growth of educational institutions has out-stripped the financial capacities of the sponsoring churches. The child has grown so fast that the parent can no longer earn enough money to feed and clothe it! The result has been the seeking of financial support from sources not specifically or explicitly religious in their outlook. Since influence attends investment, and dependence follows obligation, the college gradually moves out of the church orbit. One corollary of this has been the recognition on the part of the churches that their colleges were drifting from the religious

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idealism of their founders, and thus to their involuntary failure to give adequate financial support, has been added disinterest — even antagonism. The guilt for the failure to maintain the faith of founding fathers is shared jointly by college administrators and denominations.

Another cause of the rift between the college and the churches is the inevitable emphasis in a scientific age upon specialization and technology. The rapidity with which the modern era has accumulated scientific knowledge has made specialization inevitable. What man now knows concerning his world is so vast that no individual can be competent in it all; he must limit himself to one area of it, and trust the judgment of the specialist in another field. Thus in medicine, where the family doctor has become a museum piece, we must have a specialist for every major ailment! Specialization is the key-note of the modern university curriculum. The result has been fatal so far as a well-rounded, balanced, and judiciously idealistic mind is concerned. Dr. Van Dusen writes: "Specialization — so essential for scientific advance, so productive of increased knowledge. Specialization — so stunting to large-mindedness, so fatal to comprehension of the *whole* truth, that is, the *real* truth . . . It has led perhaps the foremost thinker of this country . . . Professor Whitehead of Harvard to his more considered, more authoritative, and more devastating indictment: 'The increasing departmentalization of universities during the last hundred years, however necessary for administrative purposes, tends to trivialize the mentality of the teaching profession.'" Dr. Van Dusen goes on to relate: "I have myself confronted a transcript of record from a respectable state university which testified to the student's competence, as a Bachelor of Arts, to pursue post-graduate training in philosophy and theology by the fact that he had successfully completed courses in Band, Military Science, Folk Dancing, Swimming, Animal Husbandry, and Mortuary Science. And the result in the mind of the student? All too often, obesity or mental indigestion; or, it may be, malnutrition and even pernicious intellectual anemia." (Ibid, pp. 46-47) This seems incredible, but it is true. Specialization has resulted in the atom-

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izing of the mind; religion and ethics become items among other items — whose connections and relations with the rest of our learning, or rather information, are seldom or rarely discovered.

A third cause, related to the dimming down of religious faith in a secular age, has been the tendency *to interpret liberalism as indifferentism*. For example, the Charter granted by the Legislature of Pennsylvania to Bucknell in 1846 stipulated that "No religious sentiments are to be accounted a disability to hinder the election of an individual to any office among the teachers of the institution, or to debar persons from admittance as pupils." (Bucknell University Bulletin, 1951-52, p. 20) That is liberalism! Freedom of the consciences in the best tradition. It is a distortion of liberalism, however, to make it an excuse for indifferentism, anemic neutrality! When that happens, the positive program of liberalism is betrayed. "He that is not for us," said Jesus, "is against us". When liberalism becomes indifferentism, then an anti-religious policy is implicitly adopted. As an editorial in the *Christian Century* puts it: "Academic neutrality means that the instructor should show no preference for either side of any question upon which there are two opinions. This is playing it safe, but it is colorless and ineffective teaching. Academic neutrality in such questions as "God or no God" and "a Christian or a materialistic new of man" is a snare and an illusion. Neutrality about religion is an antireligious attitude." (April 16, 1952, p. 455) I say this without qualification: A college which supposedly stands for a liberal Christian education whose administrative and educational policy creates the impression that religious faith is not important enough to be a matter of real concern in acquiring an education is betraying the principles upon which it is built. It is professing one thing — and performing its opposite! "What you do speaks so loudly that I cannot hear what you say" — and that is true for institutions as it is for individuals.

What can be done about it? One of the hopeful signs is that our universities are becoming increasingly introspective with regard to their educational philosophy. In a critical world such as ours this is as inevitable as it is necessary. We cannot stand still

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in a world which all around us is being educated for a purpose. We must know where we are going; we must have some understanding of what we are here for; we must have a faith to live by. We may be sure that without a faith we will be, in our world, as lambs among the wolves.

For one thing, progress must be made in the recovery of the organic unity of truth; in the recognition that in knowledge there is coherence. Fragmentary education is not education — it is, intellectual chaos. Writes Dr. Van Dusen: "No human mind rightly grasps any fragment of truth without at least some dim awareness of the Whole which gives the fragment its existence and meaning. Moreover, if Truth be an organism, then every subject and every principal subdivision should be so presented as to suggest that unity. Any segment of knowledge which is portrayed without recognition of its organic relatedness to all other knowledge is being falsely presented. It is not Truth which is being set forth. And, need it be argued, that is unsound education, a betrayal of education's primary and regnant loyalty." (*Ibid*, p.80)

So far as I am concerned, this recognition of some system, something organic, about truth must lead inevitably toward the frank recognition of the place of God in our thinking. I am not now saying that universities become churches, that lecterns become pulpits, that instruction becomes propaganda for sectarian purposes. But that there be a recovery of that reverence, humility, that fear of the Lord which is the beginning of wisdom. Edward Pusey made this statement: "History, without God, is a chaos without design or end or aim. Political economy with God, would be a self teaching about the acquisition of wealth, making the larger portion of mankind animate machines for its production. Physics without God would be a dull enquiry into certain meaningless phenomena; Ethics, without God, would be a varying rule without principle, or substance, or center, or ruling hand; Metaphysics without God would make man his own temporary god, to be resolved, after his brief hours here, into the nothingness out of which he proceeded. All sciences . . . will tend to exclude the thought of God if they are not cultivated with reference to Him."

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(Quoted by Van Dusen, *Ibid*, p.80)

The recovery of the place of religion in the educational policy is not so great a problem for the independent institution as for the publically-supported; and not so difficult if the place of religion in the origin of that independent institution is clearly recognized. It is obvious that, if such institutions are going to be true to their heritage and to the desperate needs of the day, then neutrality and the non-committal attitude is *passee*! Sir Walter Moberley is on firm ground when he writes: "On the fundamental religious issue, the modern university intends to be, and supposes it is, neutral, but it is not. Certainly it neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him." (*The Crisis in the University*, SCM, 1949, p.55) The time has come for church-related colleges to repudiate a false neutrality.

I am confident of this that if our college administrators and Boards of Trustees would take the lead in this regard, they would be readily followed. People by and large, and this is true of the more thoughtful students, are tired of living without a faith; of living in a world in which nothing seems to matter but security! of living without spiritual venture and vision! of living without spirit!

One final, and perhaps more concrete proposal may be made here. Administrators in a church-related college have the right and the responsibility of making it clear what is expected in the classroom. Says *The Christian Century* in this regard: "In a professedly Christian college, which has any commitment to the promotion of Christian education, this necessarily involves the selection of instructors who, when they exercise the liberty to which teachers are entitled, will exercise it in the direction of inculcating Christian ideas and ideals. Every instructor in a college teaches something about the Christian religion — either that it is true, or that it is false, or that it is of no importance one way or the other. There can be Christian education in colleges and universities if those institutions are manned by believing and practicing Christians whose daily walk, casual comments and, as suitable occa-

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sion arises, classroom instruction show that they are on the Christian side." (April 16, 1952, p.455) "How can there be Christian education in any other sense? Is this really a return to medievalism?

The Scripture lesson this morning was from Colossians. The first chapter consists of an exaltation of Christ to the centre of the thought and imagination of men, indeed to the centre of the order of truth. One phrase "in Christ all things consist" is the motto of my own Alma Mater — and I regret that she has fallen short of it as most institutions have fallen short, I am convinced that, so far as professedly Christian institutions are concerned, the sooner we get back to some recovery of the place of Christ, "the way, the truth, and the life", in our endeavour to understand the world and ourselves, the sooner we will be making some positive contribution to the moral and spiritual health of a generation which will soon be bearing the burden of the contemporary world.

BAPTISTS POINT TO SEMINARY NEEDS

At the recent meeting of the General Council of the American Baptist Convention held on the campus of Crozer Theological Seminary, Dr. Milton C. Froyd outlined the present situation of the ministry today. He said, "Our ministry may well be our number one problem. A little over 500 pastors are required at the present time to supply the pulpits of (our) churches . . . We are responsible for training only 38% of those who man our pulpits. This represents slightly more than one-third of our leadership. Of the other two-thirds, 22% come from Biblical institutes, 21% come from other seminaries and 19% come with no professional training . . . What this picture means is that as American Baptists we have virtually no control over our source of leadership supply." Development of an informed constituency relative to leadership needs of our churches was stressed by Dr. Froyd.

The Economist as a Christian

ARTHUR R. PORTER, JR.

Professor of Economics, Hanover College, Hanover, Indiana.

A professional economist frequently has considerable difficulty relating his Christian beliefs and his economics. Training and specialization in the areas of economics are almost entirely devoid of any relationship to the teachings of Christianity. Most economists have come in contact with Christianity only on the fringes of their field. Christian teachings are noted in studies of such topics as early Protestantism and the rise of capitalism, the controls of the medieval church over usury, and the parallels between social Darwinism and 19th and 20th century "liberal" Christianity. All of these contacts are peripheral.

The lack of relationship between Christianity and economics is shown by the absence of references to any such connection in basic texts.¹ Most professional economists simply ignore Christianity either because of indifference or because they feel it is irrelevant.

Renewed interest in economics and Christianity has developed in the past few years. Economists have been affected by the seeming lack of purpose and direction in the lives of large numbers of men and women. They also have become fearful of the purpose that has been given to life (and the economy) of nations that have assumed the goals of communism or fascism. A notable illustration of this renewed emphasis on the relationship between Christianity and economics is found in the recent article by Kenneth E. Boulding, *Religious Perspectives in Economics*.²

Professor Boulding notes that the economist should separate his economic theory from religion. Economic theory is conceived as a tool which is neither religious nor anti-religious. Boulding states: "Theory is essentially a tool . . . There is no such thing as a Christian screwdriver, for screwdrivers may be used either for good or for evil ends quite indiscriminately."³ Christianity, however, is extremely important in any consideration of the *ends* of

1. For example see, Samuelson, P. A., *Economics*, N. Y., 1951

2. Published by the Hazen Foundation

3. Boulding, page 19

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a society.⁴ Ends can best be interpreted within a framework of Christian value judgments.

When the economist attempts to describe the processes of inflation such analysis is largely devoid of Christian insight. If the United States starts with an economy characterized by full employment and the government, business, and individual consumers increase expenditures prices will tend to rise. Prices rose after the outbreak of the Korean War because of increased government and private business and consumer spending. The description and analysis of these phenomena are only indirectly related to religion.

Christianity seems to have little bearing on a discussion or debate over the merits of the "pay as you go plan" for social security vs. the "reserve" principle. Religious insights do not help very much in the determination of whether or not there should be an increase in the rediscount rate by the Federal Reserve Banks. The pros and cons of the International Monetary Fund vs. the "old fashioned gold standard" can be presented with only fleeting references to Christian principles. Christianity would play a greater role in keeping the debate honest than in any of the actual arguments!

Christian insight is very desirable, however, in the case of the discussion of various competing economic systems. Marxian communism can be understood best by the Christian who sees that modern communism has appeal because it is a heretical form of Christianity. It has the appeal of an eventual classless society, and a general utopia on earth in which man's sins are removed by the "simple" process of changing his environment. In the study of communism as an economic philosophy a Christian economist can show the striking parallels between communism and a religious movement.

There are other instances in the general field of comparative economics in which a background and knowledge of Christian beliefs aids in the understanding of modern economic and social movements. For example, British socialism has one of its roots in the 19th and early 20th century Christian socialism. Certain groups in the cooperative movement in the Scandinavian coun-

4. Boulding, pp. 22-24

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tries have thought of cooperatives as the Christian "way".

Many areas of concern to the economist are tinged with ethical and Christian problems. A minimum wage law cannot be treated simply as a secular phenomenon devoid of Christian connotations. Not only do many Christian people take sides in such matters but such laws raise important questions about the goals of government participation in our economic life. Government regulations to permit, encourage, or restrain labor unions involve not only secular considerations of power politics and pressure group action but also Christian concepts of the ultimate goals of institutions.

Several alternatives face the economist who also professes Christianity. First, he may regard all economic problems as subject to Christian teaching. This attitude is not very likely because of the background and training of most economists. Second, he may rarely correlate his Christian beliefs with economics. This approach is the most probable as evidenced by graduate training and textbooks in the general field. Third, he may introduce Christianity where it contributes something to an understanding of the particular problem in question.

Each of the above approaches is subject to criticism. Attitude number one is impracticable since many of the issues of the day are distinctly secular (example, most of the policies of the Federal Reserve system). Approach number two is unsatisfactory since Christianity does have things to say about many issues in modern economics.

The third approach carries with it the danger that a person's Christianity and ethics will get mixed up with his economics in a very undesirable way. Economics is a social science. As a *science* the material should be presented in as unbiased and as objective manner as possible. It is easy to remember the sins of those in the past who confused their interpretations of Christianity with the teachings of biology, physics, or astronomy. Much unhappiness and ultimate distrust of Christianity resulted from a confusion of religion and science in the disputes over evolution and the ideas of Galileo.

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Paraphrasing a comment by Boulding, much of economics is no more Christian than a screwdriver. The Christian economist must separate very carefully the part of his economics that is merely a tool and the part that involves value judgments (Christian). The division of the two areas of economics is a necessity. In fairness to the non-Christian (and other Christians) the economist should carefully preface his value judgments and comments with a warning as to what is to come.

Many thinkers in modern society are seeking to return Christianity to the center of the study of the areas of human knowledge. Christianity can and should be at the center of economics when economics is weighing the goals or ends of society. Even judgments about means to ends may be subject to Christian evaluation. Christian beliefs, however, should be excluded when the discussion revolves around the scientific areas (the screwdrivers) of economics.

THE TUCKER FOUNDATION

In an effort to further the moral and spiritual growth of students at Dartmouth College, the trustees of Dartmouth have recently established the William Jewett Tucker Foundation. Honoring Dartmouth's ninth president, the Foundation is designed to give contemporary emphasis and meaning to the spiritual traditions which the liberal arts college has fostered ever since its founding by the Rev. Eleazar Wheelock 182 years ago.

Endowment funds amounting to \$120,000, previously contributed in the name of Dr. Tucker, have been turned over to the Foundation and will be enlarged in the future.

At present a faculty committee is at work organizing the Foundation's program of individual and group efforts to make spiritual as well as intellectual growth a part of the Dartmouth experience.

The Place of a Private College in Education

SENATOR ROBERT A. TAFT

It was a great privilege for me to come to William Jewell College, and I appreciate tremendously the honor conferred on me this morning in the granting of an honorary degree. I have always heard a great deal about William Jewell College from my cousins, Professor William T. Semple and Louise Taft Semple, who have told me of its academic traditions, its record of distinguished graduates and its classical spirit. I am honored to join its roll of graduates and to participate in these Achievement Day ceremonies in which it honors those graduates who have carried the training of the College into a lifetime of success.

I have always had a close association with private colleges and universities. The State of Ohio probably has more such colleges than any other State in the Union. In that State I have never enjoyed myself as much as I have when visiting these colleges and talking to the students. *Such colleges have an individuality and character which does not seem to be enjoyed by the great state universities. They afford an independence of thought and ideas which contributes to the whole advance of education in the United States.**

THE AMERICAN IDEAL OF LIBERTY

The ideal of the United States of America to be a self-governing people operating a government effectively, but maintaining individual liberty under law, can only be preserved by education. We cannot have a self-governing community unless the people are taught the reasons for our institutions and the purpose which they

**Italics not the author's.*

The "Achievement Day Address" at the eighth annual Achievement Day of William Jewell College. It was delivered in Hotel Muehlebach, Kansas City, at the dinner in honor of the five distinguished alumni to whom were awarded "Citations for Achievement" at the convocation in the John Gano Memorial Chapel on the campus in Liberty, Missouri, the morning of Achievement Day.

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seek to achieve. *Education is essential to any real liberty. But it is also true that liberty in education itself is essential to progress and the maintenance of a Republic.* The greatest threat to liberty today — from any internal source — is the tremendous overdevelopment of an all-powerful government whose activities become so extensive that it undertakes to direct the daily lives of its citizens. *If that government can add to its other powers the power of directing the education of all its youth, then every American ideal will disappear.* It did not take Hitler many years to educate the German youth into fascism and his education was so successful that those whom he taught are perhaps the most incorrigible of all Nazis.

In my opinion the liberty, to establish which this nation was founded, has been the key to all success in the United States. It has of course been the key to our material success. In this country more than in any other we have maintained a freedom from monopoly, and a legal and practical right to every man to start his own business, and conduct that business as he sees fit without the approval of some bureaucrat in Washington. The result has been a development of new products, of new tools and machines, of new methods and of new production line technique which has steadily increased the productivity of our workmen. In increasing that productivity we have increased his standard of living to a point far beyond any considered possible 100 years ago, and far in advance of anything that any other country has been able to create. It is not so much that you or I have been free, but that millions of people have been free to submit their own ideas to the harsh test of practical application, in competition with the ideas of millions of others.

So also in the intellectual field we have maintained the right of every man to live his own life and think his own thoughts and have those thoughts taught if he can find anyone who sufficiently approves them to go out and teach them. The competitive process is likely to bring to the surface those ideals which are most in accord with modern conditions, to eliminate those which have become outworn, and to contribute to the progress and initiative and

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self-reliance of the American people. In every field of knowledge, of science, philosophy, of social improvement, American ideas have come to lead the world because of free system.

It is unfortunate that in recent years the ideals of liberty have not been particularly popular throughout the world. More and more we have seen the philosophy of turning to government alone for progress. More and more people have come to think that, after all, the only means of progress is through the government, because it is the only agency which can command the expert knowledge and the power to put its programs into effect which are supposed to improve the condition of its people.

It is strange indeed that anyone should turn today from the philosophy of liberty, at the very height of its demonstrated success in the United States, to the dead level of socialism and communism, which until this time have wholly failed in their purposes. And yet that philosophy dominates a lot of people even in this country who no longer want to rely on individual initiative, or the initiative of the communities, or the initiative of groups of people like those who founded our private colleges. It is always astonishing to me how many conservative-minded people want the Washington government to solve every problem by passing a law. If we wish to preserve our liberty and the benefits which it has conferred upon us we have to struggle constantly to prevent the encroachments of an all-powerful government.

GOVERNMENT CONTROL OF EDUCATION

Education occupies in this contest a rather peculiar position. It has been largely socialized — that is, run and financed by government. Most children are taught in elementary and secondary schools operated by the States or local communities. Many States have established great universities to give free college education and I suppose that at least three-fourths of all the education in the country is under control of the government.

But, fortunately for education, the power over those schools is widely diffused. There are more than five thousand separate, independent school districts. There are colleges run by 48 different States. To a large extent the danger of government control is

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eliminated because there is no concentration of power in Washington.

Perhaps after all the greatest danger to liberty is not so much public government control, as it is the nationalization of power in the building up of Washington bureaus. Sometimes I hear it said that 200 large corporations do a very large part of the business of the country and that their economic power is a threat to economic freedom. But I console myself by the thought that even if these corporations are more powerful than they should be, the danger is little indeed compared to that of big government. For the power of each is only one two-hundredth of the government's power. The amount of power which can be exercised by any person or group of persons is infinitely small compared to the Federal government.

IMPORTANCE OF PRIVATE INSTITUTIONS

Nevertheless, in spite of the dispersion of power, there is a serious danger in any greater control of education by government than there is today. *It is highly desirable that there be a large number of private institutions where no state and no body of outside citizens can control their ideas or the matters which they choose to teach.* Every once in a while I hear criticism of the controls attempted to be placed occasionally by the trustees of these institutions on their curriculum, or on their professors, but these are exceptional cases. Again, there is a diffusion of power even among private colleges and there are boards of trustees of every shade of opinion. If a teacher is excluded from one institution there are nearly always many others prepared to take him on and try out the new ideas which he may desire to teach.

Private institutions are free to develop ideas which may be criticised and discouraged in those controlled by elected officers. Sometimes the people who elect these officers can be just exactly as arbitrary as the Federal government itself. *If we wish to maintain the free spirit of education in the United States, therefore, it seems to me vital that we encourage the continuation and development of private institutions where they shall be free from all interference by government.*

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Today these private institutions face many serious problems. The cost of operation has increased by leaps and bounds. The rates of interest on their endowment funds have decreased. The tremendous taxation of the Federal government on individuals has dried up many sources of revenue. And so today we have all kinds of plans for Federal aid and interference, some inspired by a sincere desire to keep the private institutions operating, others, I think, inspired by those who would like to see complete control of education by the Federal government. We in Congress have had to decide on many programs which have been suggested.

APPEALS FOR FEDERAL AID

The most important indirect aid to private colleges has been the Veterans' Education Program undertaken for another purpose. It has undoubtedly brought a large number of students to the colleges with tuition fees which have helped support them, but it is now tapering off that aid so that if we can escape another war it will gradually fade from the picture.

During my terms in the Senate I have often supported Federal aid in various fields of activity connected with State and local government. This is a very wealthy country but there are a great many sections of it which are relatively poor and unable to conduct the activities in health, welfare, education and the like which most people would like to see undertaken throughout the entire United States. These matters for the most part are within State and local jurisdiction and should remain so, but there is a very strong feeling in this country that since we are so wealthy, since we have such a very large productive capacity, the whole nation should concern itself in seeing that extreme hardship and poverty is abolished for all Americans, even in the poorest districts; and that in particular every American child have at least some equality of opportunity especially in education.

It is quite true that Federal aid might lead to Federal control, but I have not liked to oppose every program where the need for such aid is clearly shown. I have felt that even when such aid is given we could vigorously oppose any effort to regulate or control.

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We could insist that it be given on a definite formula in which no discretion remains with any Federal official. To a certain extent the States are limited in their means of raising money as compared to the Federal government, and yet, the people are more and more interested in those State activities which relate directly to health, welfare and education. In education it is particularly true that the American people want every child to get at least sufficient education so that he knows what his opportunities are and so that he may show whether he has any extraordinary capacity.

With a good deal of doubt I have supported an equalization formula by which Federal money goes automatically to States for educational purposes, where the poverty of that State can be clearly shown to be such that it cannot guarantee a minimum decent education in primary and secondary schools to the children born in that State or sections of that State. The bills I have supported prohibit discretion and prohibit interference by the Federal government. On the whole I would rather base my battle directly against Federal control, than take the position that the Federal government has no interest whatever in the education of American children in poor States.

After all, however, this question relates only to the distribution of the funds of government between one government and another. It does not in any way affect or interfere with, private schools and colleges. I think there is much more doubt whether there should ever be direct Federal aid to private schools and colleges. Why is such aid proposed today when it has never been necessary in the past? It is largely because government has so increased in its demands that it is taking in taxes a larger and larger proportion of the income of our people. In 1931 the Federal government took in taxes about six per cent of the national income of its people. In 1951 it took roughly 20 percent. In 1953, if we pay for our present program it will take 30 percent of the people's income, to which must be added about seven percent more for State and local activities. Few people with any wealth can afford to give today in substantial sums out of their income.

SOCIALIST GROWTH OF GOVERNMENT

The effect of this on private colleges is very revealing. It shows the cumulative effect of the socialist growth of government. As the government takes over more and more of the field of humane activity, the burden upon what remains becomes heavier and heavier. Less profitable industries like the railroads become unable to obtain the additional capital required for development and they have to turn to the government for aid. The more the government aids, the higher the taxes and the less profitable become these same operations. *The government is urged to aid the colleges and many other institutions but the additional taxes required for that purpose make it still more difficult for the colleges to obtain support from private sources. It is a dangerous cumulative spiral.* I don't know just where the point is, but at some point the burden of socialistic government activities becomes so heavy that the private operations which remain can no longer exist on a free basis and the slide toward complete socialism can no longer be checked.

It looks as if we had reached this point in some of the special fields of education such as medical and scientific education. The expense of such special education is so great that most medical schools today are struggling on the edge of bankruptcy. I believe it has almost become necessary to assist such schools by direct subsidy from the government because of the public interest in obtaining more doctors and making medical and special scientific education available. Private endowment is apparently no longer able to meet the requirements.

I opposed the bill for aid to medical schools this year because I feel that all new domestic programs must be postponed during this tremendously expensive effort we are making in the building up of the armed forces. That effort is so great that it threatens the whole security of our economic system. Personally, I think it is too large, but as long as it continues it is certain that we will have to postpone all hope for progress in other fields having no direct relation to the immediate mobilization requirements, no mat-

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ter how meritorious the program proposed. Efforts are also being made through corporation contributions and otherwise to build up a private support for medical education. I hope those efforts may be successful and that we may avoid what has seemed to be inevitable.

VOLUNTARY SUPPORT OF PRIVATE INSTITUTIONS

As far as direct Federal aid to private colleges is concerned, I am certainly opposed to any such aid. I am not willing to admit that we are going to socialize this country. I am not willing to admit that there cannot be found groups of citizens, graduates of the colleges and many others, able to contribute the support that may be necessary to maintain the complete independence of these colleges, whose contribution to freedom is far greater than their proportionate strength, in students.

A somewhat more indirect method of support of education is proposed in various programs for general scholarship aid. I have referred to the Veterans' Program. We have numerous cases of scholarships granted by government directly or indirectly for special work in health and science. As the Veterans' Program decreases we are likely to face a general program similar to the National Youth Administration, under which the government is to see that every student who desires to go to college shall be sent at government expense. Certainly at the present time I would be opposed to any such proposal. Many of the States have undertaken to give free college education. Under that program surely anyone who really is going to get an advantage from college education can find a way to get it. If we could give a limited number of scholarships obtained on a strictly merit basis, perhaps there are gaps in the actions of the States which the Federal government might fill out. But my judgment is that if scholarships for general college education are given by the Federal government at all they will have to be given to practically every boy and girl who expresses the desire to go to college. The expense of such a program is tremendous. It will give college education to many who will waste all of its advantages. I believe that we should regard such assistance as a State

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function and leave to the States whatever aid is to be given in that field.

Education has an obligation to the nation not only to teach new ideas and fundamental knowledge in many different fields, but also to teach, and maintain the basic principles of morality, of thrift, of honesty and of religion. Its job in this field has not been too well done if we can judge by the deterioration today in many of the basic virtues in the highest echelons of government. In performing its tasks it is often the duty of the educators to oppose the tyranny of the people themselves. A great many of these tasks can be better done, and are being better done, by institutions completely free from the control of any government, or the representatives of that government, or from the people who in the last analysis direct its policies.

And so I conclude that we cannot hope for the best from education unless we encourage and maintain and enlarge those institutions of learning which are completely separated from government. It may be a greater effort today than it has been in the past but there cannot be a higher purpose.

It is fortunate that the standards of education have been upheld by the character of our teaching profession. Without adequate rewards in salary, it has yet attracted men who have furnished the idealism and the leadership to achieve progress. With proper support from all of those who are interested in maintaining the principle of free government and the liberty of the people, our educational system can go forward along the lines which have made it one of the greatest systems of the world. *In this task William Jewell College has achieved an honorable position and we can all be proud here to celebrate not only the achievements of its graduates but the achievements of the College itself.*

The elementary-school population, already up nearly four million from 1947, is just beginning an enormous growth. We now know that for each of the next six years 1,200,000 more pupils will come to the elementary schools. In 1954-55 the boom will start in the highschool; during 1957-60 it will be in full swing.

The Acceptance of "Old" Credits by Church Colleges

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The problem of evaluating academic credits earned piece meal over a long period of time plagues many institutions of higher learning. The church college is no exception. In fact, this unfortunate condition seems to be increasing rather than decreasing, and no uniform policy of handling the situation has been developed. One gets the impression that educators are afraid to come out in the open with the problem not to mention the need to search for a solution.

We shall not attempt here to answer all of the questions involved. Rather, it is our purpose to point up the problem and recommend some suggestions which may stimulate thought or prove helpful in solving the dilemma.

In order to get the situation clearly before us, a survey was made of some permanent records of students who were not enrolled in college the first semester 1950 during which time the study was made. The following procedure was used. All records were piled in alphabetical order and measured. It was discovered that there were eighty records to the foot, with a total number of about twenty-one hundred. The plan was followed of pulling a record at each quarter inch mark on the ruler which would be equivalent to about one record in every twenty. This method produced one hundred seven records upon which the study is based. The number of hours credit was recorded to indicate the amount of work completed in a senior college, in a junior college and by extension methods. The terms "hours" or "credits" always refer to semester hour credits. The data were also placed in five periods as follows: period I, data 1945 through 1949; period II, 1940 through 1944; period III, 1935 through 1939; period IV, 1930 through 1934; and period V, work over twenty years old.

TABLE I

The number of persons, total number of hours, and the total number of hours completed in a senior college, junior college, and extension work respectively.

<i>Period</i>	<i>Number of persons involved</i>	<i>Total number of hours</i>	<i>Total hours in a senior college</i>	<i>Total hours in a junior college</i>	<i>Total hours extension work</i>
Period V over 20 years old	17	625	226	304	95
Period IV 1930 through 1934	19	264	201	31	32
Period III 1930 through 1939	20	914	628	242	44
Period II 1940 through 1944	25	1033	786	142	105
Period I 1945 through 1949	26	917	864	70	33
TOTAL	107	3808	2705	789	314

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Table I breaks the data down into all the given categories. The total number of persons in each period range from seventeen to twenty six, while the total number of hours range from two hundred sixty four to over one thousand. It will be noted that over two thirds of the work has been completed in a senior college while the remainder has been completed in a junior college and by means of extension work. Over half of the total credits fall in periods I and II and about as many are found in period III as in period I, which means that the number of credits per period does not begin to decline until the work is over fifteen years old. Period IV indicates a decided drop.

The number of hours completed in a junior college increased during periods II and III but shows a decided decrease in period I. The credits earned by extension methods have remained rather constant over the last twenty years except for an increase during the early forties.

Table II breaks down the work of four students as indicated by A, B, C, and D. Student "A" has fifty hours of junior college work which is over twenty years old; extension work in every period but one; and has completed twenty three hours in a senior college since 1945. This student has a total of one hundred forty hours credit.

Student "B" has completed ninety hours in a college recognized by the state as a Junior college. Some of the work extends back as far as period IV. He has also completed fifteen hours in a senior college since 1945.

Student "C" earned seventy eight hours in period V most of which was completed in a junior college. This student resumed his studies in the nineteen forties, earning eleven hours since 1945.

Student "D", while doing all of his work in a senior college, completed over eighty four hours in period V. He remained out of school during periods IV and III; completing thirteen hours in period II; and three hours in period I. We may now raise the question concerning the possibility of some of these students making applications for graduation at some time during the future.

TABLE II
The total number of hours completed by four students in a senior college, junior college, and extension work

	<i>Total hours in a senior college</i>		<i>Total hours in a junior college</i>		<i>Total hours extension work</i>	
Period V over 20 years old	C 15 D 84		A 50 C 63			
Period IV 1930 through 1934			B 31		O 6	
Period III 1935 through 1939	A 16		R 49		A 12	
Period II 1940 through 1944	C 2 D 13				A 22	
Period I 1945 through 1949	A 23 B 15 C 11 D 3		B 10		A 12	

Legend

Student—A

Student—B

Student—C

Student—D

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Table I indicates seventeen persons completed some work prior to 1930. Of this number one has completed eighty four hours and one four hours. The median for the one hundred seven persons is thirty four hours. Table II presents a few examples of students who have work scattered over many years.

About twenty five percent of the students completed some work 1945 through 1949. Pressure is being placed upon the public school teachers to earn a college degree. The proposed experiment in teacher training in Arkansas, which is to be financed by the Ford Foundation, may change the entire program of professional preparation. It is proposed that students take four years of general college training while courses in education and the techniques of teaching will gradually be eliminated. ⁽¹⁾ Many of the "old" college credits have been earned in these and related fields. This fact alone tends to emphasize the need for some plan to evaluate "old" college credits in Arkansas. These and other factors would seem to imply, that, in the not too distant future the work of some of these students must be evaluated with reference to a college degree.

The North Central Association has no regulations with respect to the acceptance of college work done a number of years ago or the acceptance of extension work. It leaves the matter of determining policies for the evaluation of credit with each local institution. All Arkansas colleges have the problem of evaluating old college credits. Some institutions in other regions have had no need to work on the matter since very few old credits have been presented by students. However, at the present time some of them are beginning to be confronted with similar situations and see the need of working out a solution.

Although colleges are faced with the problem of evaluating "old" credits, each seems to be handling the matter in its own way and each is reluctant to divulge any information concerning the procedure used. The writer was referred to foundations, boards of education, associations of admissions officers, councils on education and certain graduate and professional schools. Some institutions do not question credits because of age. Others have no meth-

1. The Arkansas Gazette, Oct. 27, 1951, page 1

TABLE III

The average number of hours completed by each student in a senior college, junior college, and extension work for five periods.

<i>Period</i>	<i>Number of persons involved</i>	<i>Average number of total hours</i>	<i>Average number of hours in a senior college</i>	<i>Average number of hours in a junior college</i>	<i>Average number of hours extension work</i>
Period V over 20 years old	17	36.1	13.2	17.9	5.5
Period IV 1930 through 1934	19	13.8	10.5	1.6	1.6
Period III 1935 through 1939	20	45.7	31.4	12.1	2.2
Period II 1940 through 1944	25	41.3	31.4	5.7	4.2
Period I 1945 through 1949	26	35.2	33.2	2.6	1.4
Total	107	35.6	25.2	7.3	2.9

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ods of evaluating which they are willing to divulge. Still others did not commit themselves but simply referred the writer to other sources. Apparently this is an area in which extreme caution is maintained.

Some of our church colleges have been accepting work which is hoary with age. This presents a disturbing problem. Such credits have been accepted in the past. It is becoming increasingly evident that there is a question as to whether or not they should be accepted now. Just where and how may the problem be tackled and at the same time set up standards which are fair, equitable, just and impartial to the persons concerned and the institutions involved? In the first place, the church college must be eminently fair to all potential graduates. In order to do this, the process of limiting the amount and kind of work which is old and raising the quality of work accepted should be a gradual one. The in-service teacher who desires to complete the requirements for a degree must not be overlooked. Because of economic necessity, illness in the family or the inability to obtain a leave of absence, some teachers must do most of their work during the summer months. Some have already expended a considerable amount of time, money and effort in obtaining the formal training already acquired. To suddenly snatch away credits already earned in order to raise academic standards, would defeat the purpose of the potential graduate and the aims and objectives of the institutions whose purpose is to help students graduate. On the other hand, some time limit should be set and a program devised which will bring the student sufficiently up to date in order that adequate standards are maintained and graduates reasonably ready for graduate schools if they desire to matriculate.

In the second place, the church college must be fair and just to all of its graduates. Can the church college do this and accept all work crowded into four years from one student while accepting work twenty or thirty years old from another? We contend that the acceptance of the latter tends to discredit the degree and standing of the former. The solution of the problem, therefore,

CHART I PLANS FOR EVALUATING OLD COLLEGE CREDITS

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Plan	1 to 5 years	6 to 10 years	11 to 15 years	16 to 20 years	21 years and over
A	1. Accept every thing	1. Accept every thing	1. Accept every thing	1. Eliminate work below "C". 2. Eliminate ex-tension and correspondence work.	1. Accept not over 60 hrs. below "B". 2. Eliminate work below "B". 3. Eliminate ex-tension and correspondence work.
B	1. Accept every thing	1. Accept every thing	1. Eliminate work below "C". 2. Eliminate ex-tension and correspondence work.	1. Eliminate work below "B". 2. Eliminate ex-tension and correspondence work.	1. Eliminate work below "B". 2. Accept not over 30 hrs. below "B". 3. Eliminate ex-tension and correspondence work.
C	1. Accept every thing	1. Eliminate all work below "C". 2. Eliminate ex-tension and correspondence work.	1. Eliminate work below "B". 2. Eliminate ex-tension and correspondence work.	1. Eliminate work below "B". 2. Eliminate ex-tension and correspondence work. 3. Accept not over 30 hours.	1. Accept no work completed over 20 years ago.
D	1. Eliminate all ex-tension and work.	1. Eliminate all ex-tension and work below "C".	1. Eliminate work below "B". 2. Eliminate ex-tension and correspondence work. 3. Accept sixty hours only.	1. Eliminate work below "B". 2. Eliminate ex-tension and correspondence work. 3. Accept not over 30 hours.	1. Accept no work completed over 20 years ago.

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lies in the area of the quantity and quality of "old" work which is accepted.

In the third place, the church college must be fair to itself and to the people who support it. Minimum standards must be maintained in order to do this. To take sacrificial gifts from people and use them to turn out an inferior product would be tragic. In the fourth place, our church college must render the greatest services to the greatest number. This cannot be done by catering to small, special, groups. It cannot be done by granting degrees to students whose academic records are questionable no matter how much they appeal to our sympathy.

The use of chart I is a suggested method of raising and maintaining standards. Four plans A, B, C, and D are presented. Each in turn applies to a more rigid standing in accepting "old" college credits. The plan is based upon the assumption that credit can become too old to be used to qualify for a degree. The entire plan is based mainly upon three factors. First, the length of time that credits have been earned; second, the quality of work as indicated by the grade mark; and third, the elimination of correspondence and extension work. Certainly the requirements of educational and academic honesty would suggest that church colleges definitely stay within the minimum regarding work done by correspondence and extension methods. Any of the four plans suggested could be used by a college at once. If one of them needs modification to fit the need of an institution, that could be easily done. If it is necessary to begin with a plan similar to "A", it would be possible to reach plans "B", "C" or similar plans by a gradual process.

In addition to using some plan as suggested, each college could determine by its own methods, just how old work must be in each department before some or all of it should be rejected. After this is done, it can be revised as often as necessary. This information could be placed in a chart similar to chart I. The chart of each institution would vary according to a number of factors, some of which follow. Local competition for students, especially by tax supported institutions, must be taken into consideration, as must also the academic standards maintained by these institutions.

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However, it is our conviction that if a college has the right program, students will either come to it or be sent to it. If the college has the wrong program nothing can bring them to it. The requirements of tax supported institutions regarding extension and correspondence work must be considered, as well as the philosophy aims and objectives of the institution, together with the judgment of the administration in regard to ways in which the aims and objectives may be achieved best. For example, an institution which expects its graduates to be ready to pass a test for a reading knowledge of French providing they wish to attend graduate school, might not accept French language credit twenty years old. On the other hand, if the institution expects the student merely to have some appreciation of the language, work might be accepted which is quite old. The field of English has not changed rapidly and credits might be good to a ripe old age providing the student uses his native tongue with a reasonable degree of proficiency. The field of psychology has changed much more rapidly and work ten or fifteen years old might be considered out of date.

A question may be raised concerning the elimination of work on the basis of the grade mark. We shall not belabor this point but merely indicate that the colleges themselves require such things as quality point averages. If the grades which a college gives a student do not indicate quality, then it is unethical for the college to require a quality point average. Some of the main virtues of the plan of evaluating "old" college credits are that it is explicit, specific, precise, objective and uniform. It can be easily understood by the student and he can apply it to his own work if he desires to do so. We are pleading for the use of clear, definite, objective, criteria, which may be examined by any person wishing to do so. This seems to be the only fair and just method to use.

Use of a clear, objective plan will be an asset to an institution in many ways, some of which follow. In the first place, it will facilitate good public relations. If students can see the plan and apply it to their own particular work with the knowledge that the institution is interested in their future and welfare, it will be taken as a matter of course. Whereas, if credits are evaluated individually,

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subjectively, or with no explicit criteria available, the student may feel that an injustice has been done. If that is the case, the student will behave exactly as if an injustice had been done. He will be poor public relation material. In the second place, the student will not feel that he has been cheated since he can apply the criteria when he enrolls and know at once the work which is accepted and that which is rejected. If he does not wish to remain in school he can go elsewhere immediately. But he can see for himself that the work has been evaluated objectively exactly like the work of any other student. In the third place, it will raise academic standards. If the record of each student is evaluated with no uniform, objective plan, it would be quite easy for those evaluating the work to be influenced by factors which are not academic in nature. Successful business men who return to finish their degree, teachers who have good connections with certain educators, persons who possess substantial property that might be bequeathed to the college, are only a few of the factors which might influence the evaluation of "old" college credit.

This is not to challenge the integrity of those doing the evaluating. Rather, it is to admit that people are human and are subject to a subtle psychological process called rationalization. In the fourth place, it will mean more alumni who have an interest in the college and who will be willing to support it. There has been no back-stage signal-calling; the record was evaluated at once with understandable criteria; and the student chose to remain in college. There were no frustrations about it nor was the student perplexed for a long period of time. In the fifth place, our church colleges will graduate better prepared students. Many of our students are entering the teaching profession on the elementary or secondary level. Therefore, in the sixth place, it will mean better prepared students coming to the colleges seeking admittance. Conversely, to have low standards means poorly prepared teachers and poorly trained students seeking admittance to our colleges providing they are sent to us by our alumni. One of the arguments used in defense of the church college is that it maintains

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excellent standards. An administration and faculty need the courage to maintain excellent standards since "the pressure for sameness of program and mediocrity in standards is almost startling."⁽²⁾

2. The Integrity of the Independent College: Journal of Higher Education, October, 1950, page 352.

WHEN YOU GO TO COLLEGE

Ten Suggestions to the Christian College Student

1. Maintain an active and vital church membership through continuing contact with your home church or membership in the church in your college or university community.
2. Share actively in the total program of the church in your campus community through active participation in church worship, church school and other Westminster Fellowship activities.
3. Set aside some specific time daily to think and grow in Christian faith. (Prayer, Bible reading, meditation.)
4. Enroll in elective religious courses to increase knowledge and understanding.
5. Be prepared to re-think your Christian beliefs intelligently.
6. Broaden your religious scope through activity in campus organizations. (YM, YW and other student Christian organizations.)
7. Consider the possibility of week-end, or summer projects. (Caravans, work camps, social work.)
8. Write your home church occasionally. They'll be glad to know and share what you've been doing.
9. Attend and take an active part in your home church on vacations and visits. Drop in for a friendly chat with your home minister.
10. Acquaint prospective college students in your home church with what they may expect in the college situation.

—Issued by the Presbyterian, USA, Synod's
Office of Christian Education.

Aids to lifting the barrier between students and faculty members

Raise the Academic Curtain!

BRADFORD S. ABERNETHY

On our campus recently, 100 members of the faculty donned black ties, waiters' jackets and paper caps, and with towels over their arms in the approved manner, served dinner to some 900 students. Tipping was not only allowed, it was encouraged, since all tips plus a percentage of the meal price went to the World Student Service Fund. A quartet of "singing waiters" received a standing ovation for its barbershop harmony, or reasonable facsimile thereof. All in all the dinner was a huge success, and one senior was heard to remark wistfully on leaving, "To think I had to wait four years for this!"

Under similar circumstances, the same remark might have been made on many if not most of our college campuses. It testifies to the existence of an academic curtain which separates students from members of the faculty, a curtain which, when once raised ever so slightly, is recognized as a most regrettable factor of college life, particularly in our large institutions. Behind the curtain lives Professor X, in front of it lives John Doe, member of the class of 1952, '53, '54 or '55. Professor X emerges thrice weekly to lecture on Plato or protons, but otherwise he is as unknown a quantity as his name implies. There are some marks in the Professor's class record book, indicative of John Doe's ability to absorb information and reproduce it on call, but otherwise John is as faceless as his name implies. With due allowance for the exaggeration in this description, the fact remains that an academic curtain does exist which hinders, if it does not prevent, the kind of informal contact between faculty and students which could add much to the value of the total educational experience. The question is: How can the curtain be raised?

Of course, to raise the academic curtain is not to abolish all distinctions between students and faculty members, or to encour-

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age an easy and superficial conviviality. It does mean the fostering of extra-classroom contacts through which the student may discover what kind of *person* his teacher is, and the teacher what kind of *person* his student is. To be sure, clues are occasionally dropped in the classroom, but in the main the discovery can best be made when the relation between them is not one of grader and graded, but learner and learner. A student has every right to assume that his instructor is a reasonably competent authority in the field in which he teaches, but he also has the right — even the obligation — to find out whether his instructor's outlook on life, and patterns of thought and behavior, are such as to qualify him to be a teacher of students as well as a teacher of subject matter. Similarly an instructor has every right to assume that a student has or will show a reasonably serious interest in the course at hand, but he also has the right — and perhaps the obligation too — to find out what goes on inside the young men or women who attend his classes, what problems they are facing at home or on campus, what influences are at work to pull them up or pull them down. If, in the course of this mutual discovery, the pattern of the student's own life becomes clearer and his values straighter, if also the teacher's awareness of the real nature of the human material he is working with is deepened, something of inestimable value has taken place.

There will probably be no quarrel with this proposition in theory. In practice, however, there are obvious difficulties. If John Doe is seen in the company of Professor X outside the classroom, some will interpret it as "apple-polishing." If the Professor makes a practice of inviting students to his home, some of his colleagues may interpret it as a bid for popularity. Both John and the Professor will take these criticisms in stride. More serious, from the faculty side, is the problem of numbers. Professor X has not one John Doe to deal with but dozens, even hundreds. It is utterly impossible for him, even if he would like to do so, to spend leisurely hours getting to know each of his students. Though not impossible, it is highly unlikely that a student will feel he can take the time to get to know, intimately, all of his instructors.

RAISE THE ACADEMIC CURTAIN!

Some selectivity is inevitable. But if for only a few the academic curtain can be raised, far better than for none. Here, then, are some of the practical things that might be done:

From the student side of the curtain. Although every student is at liberty to supplement the instruction he receives in class by a conference in the instructor's office, comparatively few avail themselves of the opportunity. Perhaps they think he is too busy, or their questions too trivial. An instructor worth getting to know is never too busy to see a student by appointment, and if the question is honestly puzzling, it matters not how trivial it seems. The subject of conversation can be a point in a lecture that was not made clear, a question raised by outside reading, a point of view expressed in class with which the student does not agree, and on which he wants further light. During the course of the conversation, the student can begin to see whether the instructor is the kind of person whose friendship he would like to cultivate further. This is a most elementary suggestion, but since the practice itself is honored more frequently in the breach, students apparently need to be reminded that a normal and perfectly legitimate way for them to advance beyond a mere nodding acquaintance with their instructors is ready at hand.

Sometimes it is easier to act as a part of a group than as a single individual, and get the same results. Many fraternities and sororities invite faculty members in for dinner, and follow the meal with either discussion on an announced theme or an informal bull-session that can lead in many directions — and usually does! Here again the initiative rests with the students, and there will seldom if ever be a refusal.

A group of students living in a dormitory can invite a faculty member to spend an evening in one of their rooms, or have a meal together in the Commons or at a restaurant; clubs and organizations do not need to be reminded that faculty members are available, within reason, to speak and discuss problems of mutual interest; Christian Associations have frequently built a series of meetings around the relation of religion to the various disciplines represented in the faculty.

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It should not, of course, be implied that solemn discussion is the only method of "curtain-raising." Hikes, picnics, ballgames and the like provide opportunities for including faculty members in student activities, and many a pertinent fact can be learned about Professor X which would never have been discovered in his lectures on Plato or protons.

From the faculty side of the curtain. Through personal conferences in his office, in bull-sessions in fraternities, sororities and dormitories, in the meetings with clubs and organizations, the faculty member has an opportunity to observe a side of student life that is bound to pay dividends in more vital and effective teaching. He should, however, be more than an acceptor of invitations. He can, for example, take the initiative himself by making use of his home or apartment for selective student entertaining. A discouraged freshman, fed up with a homecooked meal, is quite apt to go away not nearly so "fed up" with college. The friendly atmosphere of a home, the clear evidence that someone in a new and strange place is interested in him, may well provide just the spark he needs to kindle his enthusiasm for the college adventure and restore his faith in himself.

If a faculty member would like to open his home occasionally to students, but doesn't know quite how to go about finding the ones who would most profit from such an evening, he can get a list of the foreign students on campus and pick several names at random. Leaders of campus activities, officers of departmental clubs or organizations in which he is interested, constitute another group from which selection may be made. (Further and more detailed suggestions for entertaining large and small groups can be found in *At Home To Students*, published by the Edward W. Hazen Foundation, New Haven 11, Conn., at 25c.)

In a theater the asbestos curtain has to be raised before the show can go on. The academic curtain is just as real a barrier to the full enjoyment by both teachers and students of the college years. With a little lifting from both sides, that curtain can be raised, and the show can go on.

Thanks to *The Intercollegian*, and with special permission from the author.

Wither Education

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Whither education? In what direction is education going? Is this the direction in which education should go? Before focusing our attention upon the goals of education let us gain perspective by glancing back at recent trends.

First of all, there has been a trend toward universal education. In the time of my parents to go to college was exceptional; to go to high school was distinctive. Nowadays not to go to high school is distinctive; to go to college is not unusual. Education then was primarily for the production of leaders of society; now it is chiefly for the consumption of members of society. This trend toward universal education has resulted in an emphasis upon social questions and in participation in social activities, for example, extracurricular and community affairs.

In the second place there has been a trend toward school-centered education. We immediately recognize the primary educational forces to be the family, the church, and the school. In recent years, however, there has been a visible breakdown of the family. Each individual member has his own activities and, possibly, career so that there is no single time for common needs and interests — no “at homes” for the whole family. There has also been an apparent break away from the church. In colonial towns the church was wont to be located in the center — symbolical of the fact that it was at the center of the lives of the townsfolk there. Today churches are sandwiched between city edifices as their interests are between the civic affairs of the citizens. The educational links between the churches and their members, moreover, are weak owing to the inadequacy of funds, the scattering of the participants, and the multiplicity of their interests. This trend toward school-centered education has resulted in a secular approach to

* Address given at a meeting of the Muhlenberg College, Faculty, Allentown, Pennsylvania, 13 February 1952.

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life's problems unsupported by religious compulsions.

Finally, there has been a trend toward pupil-centered education. Two different classical philosophies of education are described in the very words education and instruction. The word education comes from the Latin *educere* meaning "to lead forth"; hence the Platonic concept of leading forth ideas with its resultant expression. The word instruction, on the other hand, comes from the Latin *instruere* signifying "to build in, to pound in, to beat in" — the Lockean method of molding resulting in impression. We recognize, too, both a conscious suppression and an unconscious repression of the bad, thus allowing the good to develop. Someone has said that ninety percent of inspiration is freeing one's aspirations. In this respect a teacher is like a physician who prevents a disease from becoming aggravated and thus frees healing nature to make headway. This trend toward pupil-centered education emphasizes that school itself is life — not merely a preparation for life. In ministering to the needs and interests of pupils as active members of society the teacher strives to awaken him to the present, as well as to train him for the future.

In the postwar period two educational tendencies oppose the foregoing trends. Most noticeable has been the growing tendency toward authoritarian control.

During the war it was natural for us all to become gradually dictatorial in everyday life. Impatience for success and intolerance of failure created a demand for efficiency. The teacher found himself short-circuiting the ideal path of explaining fully to the pupil and of insisting upon his complete understanding. In the home, indeed, the complex demands of the minute even now yield snappy answers and imperative requests. Often the tempo of the home is quickened — sometimes staccato breaks forth. Under the external pressure of atheism (belief in no god), of nationalism (belief in a nation superior to any god), and of secularism (belief in any activity equally important as a god) the church has developed a defense mechanism; it exhibits no welcome mat for questioners and doubters. The school, in turn, with its overloaded courses, its over-

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worked teachers, and its overcrowded classes has little time for naturally slow growth. This war tendency, however, is minor in comparison with the prewar and postwar tendency of nations themselves. Facist, Nazi, and Communist states have all exploited education as a means to their own political ends. In our own country we hear the rallying slogan, "to make the democratic spirit prevail" above the lingering European echoes "to make the Nazi spirit prevail." Meiklejohn once remarked, "teacher and pupil are both agents of the state". This insistence of modern states, together with that of self-preservative military conscription, is strengthening the tendency to authoritarian control. If authoritarian control is needed to sustain democracy, it may well signify a moral victory for the defeated.

Secondly, there is an increasing tendency toward technological development. Prior to the war in the McKinley Technical High School of Washington, D. C., physics was included in only one of the 15 technical curricula — and there as an elective. Then came the war — the so-called physicists war. Later military criticism of the poor mathematical preparation of draftees intensified specialized practical emphases. More recently the desire for a high materialistic standard of living has created an even greater need for technological education. In this connection I am reminded of a newspaper account of a poor family which had to have its eleven children all sleep in a single room — with their television set. The social demand for goods, combined with the national requirement of continuous employment and the international one of new markets — not to mention the ever-hovering threat of war —, make technological efficiency of paramount importance. Thus vocational requirements allow less time for general education, as reflected in some universities which nowadays permit a major and a minor to be elected in the same subject, e.g., mathematics.

These two tendencies toward authoritarian control and toward technological development are in direct opposition to the previous trend toward education that is pupil centered. It seems likely that a crisis is imminent. A still greater crisis, however, looms already with respect to the very goals of education.

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In 1946 the Presidential Commission on "Higher Education for Democracy" cited as the primary goal of education: "Toward a fuller realization of democracy in every phase of living." Similarly the 1940 National Education Association Report on "Learning the Ways of Democracy" states: "Democratic education has as its central purpose the welfare of all the people". The emphasis is usually placed on the word welfare, whereupon the band plays the national anthem, the flag unfurls, the eagle screams. I find myself pausing first and pondering over the word welfare. What is meant by the welfare of all the people? Presumably, at least the welfare of one person! The individual, however, is lost in modern crowds. Education today, I believe, overemphasizes social relations, the coordination of individuals rather than the ordination of the individual himself. The other stated educational goals of the Presidential Commission are: "international understanding and cooperation; the solution of social problems and the administration of public affairs." Social matters, of course, are highly important. The individual is not to be isolated from his social environment. Man, however, is not primarily a citizen. First of all, a man is a man. The second commandment, "Thou shalt love thy neighbor" follows the first one, "*Thou* shall love the Lord". We must begin with the individual. Hence all goals of education, announced or inarticulate, are meaningless without a proper concept of man.

What is man? The failure of much present-day education, it would seem, lies in the failure to answer this very question. To be sure, certain modern schools regard man as essentially a set of social behaviors. On this basis, education then becomes merely a formula for insuring social reactions. For example, when I say elbows at the dinner table, I note two pairs quickly moving out of sight. Such a concept of education, however, is quite different from the liberal (liberating) tradition developed by the Greeks and from the Christian (Christlike) tradition derived from the Jews. What is man? An animal? well, at least a distinctive animal! Man is distinctive by virtue of his reason, of his will, and of his sense of shortcoming, which for want of a longer name we used to call sin. On this basis, then, education becomes the means of developing the

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reason into intellectual power, of bringing the will into voluntary obedience to something higher, of perfecting the human spirit through understanding love. The sum total is an integrated individual sensitive to truth and beauty, to justice and love — a person with spiritual qualities. Thus education comes to mean human awakening, not animal training.

General education, today, seems to fall short of this Christian liberal standard in two important respects: namely, reason is secondary and religion is ignored. Before examining the evidence let us see how well modern education generally achieves its goals, particularly in light of the present urgency of national defense.

There are three ways of looking at anything: from the viewpoints of aesthetic enjoyment, of philosophical relatedness (i.e., resulting knowledge *per se*), and of technological use (including moral obligations). If education is to be whole, these views must be integrated. Educational methods differ only in that they stress one of the viewpoints. Accordingly, we shall speak of literary education, which has aesthetic enjoyment for its primary objective; of scientific education, which strives chiefly to promote the understanding of philosophical relations; and of technical education, which is concerned primarily with technological use. In each case there must be not only a dominate note, but harmony with the other notes.

Literary education, as I am using the phrase, has some form of human expression, such as language, as its medium. In this case the conceptual structure of language describing man's experiences is the requisite science (known relations); verbal expression itself signifies the various techniques; the so-called literary value lies in the aesthetic enjoyment. In this connection we are reminded of Plato who first advocated an aristocratic education devoted to the best thoughts that have been stated in the best manner, and of Aristotle who noted that a good income is a necessary adjunct to such an intellectual life. Much so-called literary education falls so short of the glory of aesthetic enjoyment, that it hardly deserves the name. If we are to survive moreover, we must broaden

such education to its potential limits for national defense. Let us note briefly some obvious improvements required along this line.

In the first place a single language together with its own literature is not sufficiently world wide in its view; it is dangerously provincial. Two or three languages should be included in a literary curriculum, particularly Russian and Asiatic languages that are pertinent to the lives of so many of us now living. It is difficult to see a priori that the study of Xenophon is par excellence classical but that of Confucius may be readily neglected, or that certain medieval art is an absolute requirement whereas Chinese art (quite expressionistic) of the Tang and Sung dynasties can be omitted. Nor is language itself sufficiently broadening. Cultured individuals must be intellectually sensitive to all expressions of the human spirit.

Secondly, a world of thought that is so permeated with the findings of the natural sciences should be experienced more directly by such students than is their custom. Specifically, one would expect the cumulative knowledge of philosophical relations to contain first-hand information on the history and philosophy of science.

Finally unisolated world events require active understanding and direct participation. Courses in which nothing happens to the students can no longer be afforded by society. Selfish amateurs of wisdom may be parasites in a community concerned largely with problems of national defense. Nations require expert knowledge and skilled techniques even of those whose dominant interest is aesthetic enjoyment. Dwellers in ivory towers and in ivy cloisters must use these places not as a retreat from life's heated struggles but for renewal of strengthened strategy to continue their progress calmly.

Too often ever-present language has appeared as the only medium for education. Nature, however, also has descriptive language that can be employed in a similar fashion, leading to scientific education. In this case the conceptual structure of scientific language describing man's phenomenal experiences is accepted

science; natural observations comprise the several techniques; aesthetic enjoyment consists of the creative use of imagination both in theory and in experiment. It must be admitted here, too, that much so-called scientific education today falls so short of the grandeur of scientific achievement that it is scientific in name only. The techniques have to be developed more first-hand from observations rather than second-hand from books about observations. Intimate experiences alone can contribute fresh vital knowledge in lieu of antiquarian dead material. For example, a student already familiar with electric currents at home might better start learning about electricity and magnetism from their properties than reading first about Franklin's thoughts about electrified bodies in school. Survival of the fittest scientists calls for a reorientation of such basic education for national defense.

In the first place science also trends to specialize too narrowly. One needs the varying viewpoints of several distinctive sciences just as one requires the benefits from several different languages.

Moreover, science, as knowledge including philosophical relations, should not be regarded as an end in itself. So, too, college examinations should not be like radio quiz programs, like "Information, Please." To be well informed may be merely equivalent to being intellectually non-progressive. A. N. Whitehead in *The Aims of Education* deplores the propagation of so-called "inert ideas" (ideas that are not used explicitly, or in new combinations, or that are not proved worthy). With him I am convinced that much school mathematics is in the category of mental gymnastics. Thus general physics courses usually require trigonometry as a prerequisite. Yet all the minimum trigonometry actually required may be learned by a good student in five minutes. To be sure, many tricks involving double angles may be learned in a course in trigonometry — and even higher multiple angles in an advanced course — but these are rarely essential for physical understanding. The unrelatedness of school mathematics is most evident in the fact that so much of it is not modern. For example, geometry usually concentrates upon Euclid (without mentioning the import-

ant fifth book dealing with quantity and numbers); algebra is content to teach the binomial theorem discovered by Newton. The argument used to justify such presentations is that the mind must be sharpened like an instrument. The mind, however, is not inorganic, it is living, it must grow. Even disinterested scientific curiosity must be interested not in the results, but in the possible uses of these. Scientists do not discover to know; rather they know to discover. Scientists must be doers as well as knowers.

Finally, science combines knowledge with imagination to produce theories so that one can see the far reaching woods as well as the immediate trees. In this creativity lies aesthetic enjoyment. (Cf. the author's article on "Phenomena and Imagination" in *Scientific Monthly*, 1951).

Technical education has the acquisition of useful techniques for its dominant interest. The techniques of tomorrow, however, are often hidden among the fringes of fields of today, particularly in the borderlines between neighboring fields. For example, supersonic flight has made techniques in aerophysics, the borderline between aerodynamics and physics, essential for aeronautical engineering. Another borderline technique is numerical analysis of both algebraic and analysis equations that has become increasingly important as high-speed calculating machines have developed. Frequently the greatest barrier to such education is the compartmentalization of ideas facilitated by the departmentalization within universities.

Unforeseen techniques are always being required (cf. radio, radar, television, etc.). The best preparation for their utilization is the scientific knowledge out of which technology develops. Thus it is essential that special technical education be based on a general scientific foundation.

Finally, aesthetic appreciation should be encouraged, not in terms of some foreign interest such as classical literature or medieval art, but rather in forms of the dominant interest. For example, why should not engineers study Whistler's Battersea Bridge rather than Raphael's Madonna in a limited course? Breadth cannot be achieved in widespread patches of color, but only in ex-

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tension of the central illumination. Technical education is not a mixture of the other types of education in less degree; its aesthetic enjoyment and philosophical relatedness must be subordinated and interpreted in terms of its own dominant interest.

Let us now return to our thesis that modern education — in any of the above forms — falls short of the Christian liberal standard.

In the first place, as we have already noted, reason is too often secondary in importance. Someone has remarked: "The activity concept has been one of the major positive forces of elementary education". As a consequence, indeed, we find college courses in cosmetology replacing those in cosmology. Caswell has stated more explicitly: "Knowledge is no longer considered as the aim and end of education". True — in its negative aspects — knowledge is insufficient, as has always been appreciated by intelligent educators. We must have knowledge plus! Knowledge must be systematized, correlated, integrated. As H. Poincare wrote: "Science is built up with facts, as a house is with stones. But a collection of facts is no more a science than a heap of stones is a house." This incompleteness, however, is not what is meant by present-day educationalists. Knowledge per se is really considered not most important. For example, in the state of New York knowledge has been regarded as the fifth of six necessary skills. Among the objectives of general education proposed by the Presidential Commission scientific understanding is listed fourth out of eleven. It is not surprising, therefore, that without a definite framework of reference ignorance and incompetence spread.

A certain text illustrates these objectives of certain modern education. For example, one project unit is entitled the North American scene. The teacher proceeds to interest the pupils in proper questions relative to this subject and helps them to list source materials for potential answers. So much time is devoted to the method of acquiring knowledge that no time is left for any acquisition of it. There is no primary provision for the personal joy of acquiring or of creating. There is searching without findings,

questioning without answering, discussing both sides without choosing either side. Thomas Aquinas is reported as saying wisely: "Never dig a ditch without filling it up." Accordingly, let us fill the ditches we dig.

Another text recommends that geometry be taught by the study of laws in general, particularly as well illustrated by the United States Constitution. Such use of social material is fashionable, its effectiveness for social purposes is unquestionable, its use as a substitute for geometry is doubtful. The fundamental difficulty is that social questions are generally controversial. About all one does is to appeal to others' words and opinions (e.g., the predigested thoughts of radio, *Reader's Digest*, etc.). Such education must fail for want of the discipline inherent in rigorous thinking involving the checks of self-consistency and of nature. For example, conclusions relative to a floating body can be verified experimentally, but solutions of race problems cannot be examined so objectively.

In our eagerness for self-expression we forget the prerequisite of self-discipline. We hope for the reward of self-confidence without the practice of self-control. Getting along with others absorbs our attention to the neglect of ourselves. We must not lose sight of man, the one who reasons.

Secondly, the ignoring of religion is nowadays quite popular in public affairs. For example, the well known artist's portrayal of freedom from want suggests its attainment through the abundance of food on a table. What is lacking is grace (thanks to God) among those around that table. The picture entitled freedom from fear suggests socialized medicine as a panacea. What is lacking is humility (recognition of higher powers) by those at the bedside. Far different is the recollection of the Unitarian Franklin urging the perplexed Continental Congress to adjourn for prayer to the neighboring Episcopal Church; of the Trinitarian Washington praying for divine guidance and spiritual power at Valley Forge. Yet prayer (communion with God) was explicitly barred from the first United Nations' meeting at San Francisco — it had been vetoed by a certain nation.

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The popular attitude of secular education toward religion is best illustrated by the Harvard University report on "General Education in a Free Society": "We did not feel justified in proposing religious instruction as a part of the curriculum — this solution (Christianity gives meaning and ultimate unity to all parts of the curriculum) is out of question in publicly supported colleges and practically, if not legally, in most others". As for church-related colleges E. Trueblood says in his *Alternative to Futility*: "One of our greatest losses has been experienced in our church colleges, many of which are now more secular and pagan than our state universities".

The first obvious evidence of the above ignoring of religion on the college campus is the increasing disrepute of so-called chapel services. My own attendance at various college chapels has made me ashamed of what is often a sacrilegious travesty. It is not surprising that the religiously indifferent and denominationally antagonistic have successfully objected to such services as superficial propaganda. Even the spiritually minded have rationalized their conviction that genuine voluntary attendance would be more profitable. Such arguments, if valid, would be applicable to any discipline; but if used, they would fail to produce disciples in literature, science, etc. The abandonment of Chapel has merely resulted in displaced persons — students sitting in a secular union rather than in spiritual unity. We mistake a problem of quality for one of quantity. What are needed are better chapels, not fewer!

Another *prima facie* evidence of the collegiate attitude toward religion is measured by the apparent poor appreciation of Bible courses. Here, too, failure of teaching should be blamed instead of the intrinsic merit of the subject. Lack of religious experience on the part of a teacher is just as deadly in such a course as lack of scientific experience in Physics. All in all, we have too much talk about matters — too little participation in life.

The Harvard report recognizes this defect in education. It says: "The objective of education is not just knowledge of values, but commitment to them." Does this imply that a university should have an articulate, working philosophy of education? Spe-

ifically the report states the objective of required reading to be: "Fullest understanding of the work read rather than of the men or periods represented, craftsmanship evinced, historic or literary development shown, or anything else". The Bible is listed as one of the possible eight readings required.

The lack of any explicit philosophy certainly adds to the confusion of the inquiring student. Professors, at least, should clarify what they profess; in particular, they should indicate the assumptions underlying their methods of attaining knowledge and the limitations of the conclusions thereby reached (eg., the limitations of scientific theories about Nature). Otherwise, if the immature student has to decide finally for himself upon his own way of life, he will not have to clear away first the debris scattered by irresponsible (or ignorant) instructors, the blind leading the blind.

I personally believe that education as a human awakening would be more successful if religion were not ignored. Why should a University teach all about the material of the Universe, but nothing about the God of the Universe. Why in the world is God left out?

By failing to look up and recognizing God, we fail to look around and identify sin. Sometimes we try to explain evil away as being due to economic inequalities or to social injustices. "Improve social conditions," therefore, insists Shaw. On the other hand, we may attempt to explain evil away as the result of psychological maladjustment or of sexual maltreatment. "Improve education," urge educationalists. But an imperfect society and or an imperfect school, I believe, are not the motivating causes of evil. Certainly the Nazi cruelty to indifferent Jews cannot be blamed solely on poor surroundings, nor can the Nazi torture of their own disloyal S. S. guards be charged primarily to poor upbringing. St. Paul's words relative to the Romans are equally instructive here: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Evil is never merely a material negation or a human necessity; it is always the result of a spiritual choice. Natural morality, accordingly, good as it may be, but necessarily incidental and incom-

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plete, must be impotent to solve the practical problem of willful evil. Proper motivation for the good life is lacking. The Harvard Report reminds us: "The fruit of education is intelligence in action. The aim is mastery of life." But the Report suggests no Master teacher? Whitehead observes more astutely, "The essence of education is that it be religious. A religious education is an education which inculcates duty and reverence." We must not lose sight of God, the All-Knowing.

We need to look up and see God, to look around and identify sin; to look in and bind ourselves to God. We need God in our midst; a Person as a Presence. Educationally we need to develop clear religious concepts (at the college level), to correlate these religious concepts with other intellectual ideas, (at the college level) to integrate all these into a spiritual personality (at the college level). (Great is the unique opportunity afforded a Christian (Christlike) college!)

Whither education? Education will wither — unless it grows in a spiritual atmosphere.

A SUNDAY EVENING WITH THE MARTINS

This story of the Martin family, by Dr. Robbins W. Barstow of the National Council staff, sets forth some typical aspects of the widespread program and united impact of 29 Christian church bodies working together in the National Council. Every project or activity mentioned is a part of the comprehensive program of cooperative life and service which relates individuals and local parishes to the total Christian enterprise. Further details and literature concerning any department or area of interest may be had by writing to "Information Department," the National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y.

You may also order from your denominational bookstore at 15c each. Special price for quantity distribution.

The Christian Vocation of the Teacher

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A recent conference of British professors, held at Swanwick, England, was called to consider a wide variety of aspects central to the Christian vocation of the university teacher. About 120 professors, representing all of the major academic disciplines and nearly all of the institutions of higher education in England, Scotland, and Ireland, came together at the invitation of the Dons' Advisory Group and under the administrative guidance of the Student Christian Movement of Great Britain and Ireland. Ten delegates from the United States attended the Conference as guests.* The announced purpose of the four-day conference was that of reviewing developments in the discussions of Christian teachers and in further work on "the University question" since the publication of Sir Walter Moberley's influential volume, *The Crisis in the University*, in 1949. At a previous Swanwick conference of Dons (in 1949) this book, in proof, served as the basis for discussions. Previous to that an earlier conference, the first of its kind, was held at Cambridge in 1946; at that time the discussions centered around the "University Pamphlets" which had been edited by Ronald Preston and were published by the S. C. M. Press. That three such conferences have taken place indicates the amount of interest British university educators have had in the problems of Chris-

* The United States delegation included Professor Arnold Nash, Professor of Religion, University of North Carolina; Dr. John Nason, President, Swarthmore College; Professor Kirtley Mather, Department of Geology, Harvard University; Dr. Paul Braisted, President, Hazen Foundation; Dr. Kenneth I. Brown, Director, Danforth Foundation; the Rev. Kenneth Morgan, Chaplain, Colgate University; Dr. Nels Ferre, Professor of Philosophical Theology, Vanderbilt University; the Rev. Charles C. West, World Council of Churches staff member in Berlin; Dr. Raymond F. McLain, Director, Commission on Higher Education of the National Council of Churches, and the writer of this article.

THE CHRISTIAN VOCATION OF THE TEACHER

tian higher education since the end of the last war.

The most recent Dons' Conference centered attention upon several main issues. The first of these was the attempt on the part of many to evaluate the influence of Sir Walter Moberley's widely read book. This was undertaken in a variety of ways. Of primary interest was his own statement of what he believed to be the influences of the theses advanced in this volume. He set forth a list of developments which evidenced an increased willingness on the part of Universities to take a "pastoral" responsibility for their students and to be conscientious in their concern over the ultimate loyalties of their members. This observation was substantiated by many of the participants in the conference. Moreover, there is indication of a somewhat common mind on the importance of "the University question" in Great Britain, this question being interpreted in two ways: first, as a willingness to consider seriously the need for a review of the purposes and the responsibilities of the university; and, second, as an inclination on the part of universities to consider their aims and obligations in relation to the basic cultural and spiritual crises in the Western world. This attitude follows upon a period when the universities were either willing to accept traditional aims uncritically, or to ignore the conflicts between two sets of contradictory aims, those which were inherited from the Renaissance and the Enlightenment and stress "cultural education," and those which emerged in the nineteenth century when the prestige of the sciences was dominant and their methods were generalized and when the emphases upon "vocational education" were widely adopted. Certainly in England there is a sense of disquiet about what the average university student is receiving in his education and there is a conscious willingness on the part of educators to review and reconstruct the objectives of education in the light of our critical period of history.

The questions concerning the objectives and responsibilities of the university are urgent and all-important especially to the Christian educators. This is undoubtedly due to the fact that Christians experience a sense of failure, here as elsewhere in life, because they have not witnessed adequately to their faith in the midst

of mounting secularization. Furthermore, as they look at their present opportunities and their future hopes, they realize that the Medieval ideal of the synthesis of reason and faith is not adequate today for the Christian with a sense of vocation; the more difficult, but only adequate way open to the Christian is the need of finding his place within that "creative minority" (this is Toynbee's term) where he can think, discuss, and work with any and all of his colleagues on the all-important issues of educational purpose and responsibility. There is a refreshing liveness to these issues in England, and at the center of these discussions in the University one finds groups of Christian professors.

However, the "stirring" which has both led to and issued from Moberley's book is not without argument and dispute from a variety of critics. Some educators are certain that his basic diagnosis of education was "overstrained" and that the recurrent emphasis upon "crisis in the university" sounded an unjustified hysterical note. Among the older "liberal" school of thought there have been many who have insisted that Moberley was trying to divert the University from its proper task; they contend that the emphasis upon "values" results in interference with the students' basic scholarly tasks and that the students should be exempted for a time from any involvement in the critical plight of traditional Western values. Not dissimilar is the insistence that, while there is a crisis, it is not spiritual in essence, but that at bottom the crisis is political and economic; thus, neither the diagnosis nor the prescriptions are to the point. Still others have taken issue with the thesis that "general education" is to be emphasized while the hardened barriers between the "specialities" should be softened; the usual criticism has been made — integration results in superficiality. Perhaps it is fair to state that the major criticisms of Moberley's thesis can be summarized in the view that the University and education generally are to be kept free of "non-essential" involvements, that they are neutral or objective positions for the transmission of "presuppositionless" truth, and that, in any case, Christian faith or religious commitment is an infringement of that freedom which is essential to the scholar's task. These are familiar

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criticisms to any who have listened in on discussions in our country of religion and higher education. And, while they need to be treated seriously, there is an increasing community of people concerned about higher education, both within and outside the college and universities, who want to face the issues squarely and honestly struggle toward working solutions.

A second main issue upon which much of the work of the Swanwick Conference was focused was that of understanding the vocation of the Christian professor. Within the university itself, the Christian teacher has a multi-sided set of relationships, and in each of these he carries some responsibility. The first of these is the relation to his colleagues. During the past three-to-six years there has been a notable development of discussion-groups in British universities. Some of these have been local in character, involving Christian teachers from one or several departments, and who have met more-or-less regularly for consideration of their common tasks, while others have been "intercollegiate," taking place either in university areas or along the lines of specialized academic interest. Perhaps the most important of these discussions have been the many weekend and summer discussions which have taken place at St. Catherine's (or Cumberland Lodge) in Windsor, where Sir Walter Moberley is principal. In all of these discussions, there has been a sense of Christian "fellowship" among teachers; together, they have explored their vocations as Christians in the University and their viewpoints upon the problems of the future and the aims of education. These have, quite obviously, proven valuable to their participating members; and, the several Dons' Conferences have both profited by their existence and have, in turn, stimulated their work. Perhaps of greatest importance in these "frontier" discussions is the realization among the Christian teachers that, as Professor Marjorie Reeves of Oxford put it, the "frontier" between the world and the Christian exists *within* the Christian and not simply between him and his "worldly" colleague. Such a recognition makes real listening and conversation possible; it makes understanding absolutely necessary.

An avenue, still new to the British professor and to be explored

in the future, is that of discovering the implications of Christian faith in any given subject-matter. The Christian's relation to the field of his teaching is the second set of relations within which the teacher stands. The overwhelming interest of the conference delegates in the Hazen pamphlets on "Religious Perspectives in College Teaching" gave evidence of the sincere desire on the part of our British colleagues to pursue this task. While we have learned much from them about the need of taking into account our basic "presuppositions" in our teaching, it is apparent that they feel their newest "frontier" to be that of pursuing this interest of relating Christian faith to the fields of curricular learning.

The third relationship of the teacher is to his student. In this regard the conference members were warned about the "original sin" of the teacher — that is, the tendency on his part, of using teaching to mould his student into his image, instead of having teaching be a means for the growth of the student toward his true self, truth, and God. Because God works through persons — despite our perversions — we need to recognize the responsibility which rests upon the Christian teacher to use his educational work as "a meeting of persons" in which God may speak, and in which each field or fact may become an "approach to a manifestation of God." This is however relevant not only to the teacher's relationships to his students; it is relevant also to the Christian conception of knowledge, which is finally rooted in love. Thus, the whole view of the responsibility of the Christian teacher is that of viewing his vocation as a pursuit of truth, with fellow-learners, under God, and as a member of the community of Christian disciples, the church.

The third major issue of the conference was that of planning for the future. Having reviewed the present position and the past, the conference turned to a consideration of the future. There will, undoubtedly, be a continued search in England for answers to the question of the university — What is an educated person? Answers will no doubt continue to proceed along the lines of insisting that such a person is not simply one who knows the facts, or who knows where he can find the facts, but that he is the per-

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son who can make independent judgments, upon the basis of free reflection and a wise use of the facts, on major issues; that he is a person who can distinguish between the essentials and the non-essentials; and that he is a person who can recognize a quack even in a field which is not his own. But, above all, the educated person will be one for whom a coherent world-view, verifiable in the height, depth, and breadth of human experience, is an essential. "Only a coherent world-view makes intelligent thinking possible." If these are the suggested replies, then the aims and responsibilities of the university can also be more clearly outlined.

In England, as in America, there is a desire on the part of many educators to close the gap between students and teachers and to build bridges, or subways, between the specialized areas of study. We need to rediscover the "universitas" which we have lost. This will demand taking seriously the role of general education, and a willingness to treat generalized courses not only as "introductory" but as the sustaining and perhaps even the climaxing core of the curriculum. It is at this point that we have some experience in America which can be utilized in England; but, we too have much to learn and wide areas in which to practice. Lines of communication at this point will be kept open across the Atlantic; and it is hoped that with regard to this and other issues, new lines will be opened also between ourselves, the European continent, and educators in Asia, especially in Japan and India.

Much hard work needs to be done by all Christian teachers in exploring the implications between Christian faith and their subjects in teaching. Reconstruction is possible at many points; research must be engaged in both on broad and on specific issues; and, much of this is both cooperative and ecumenical responsibility. It is in this area that new furrows must be plowed; we have already plowed some of the old and easier furrows too often, in the light of the challenges which face us here. We cannot be preachers in all of the fields of learning and in all of the class-rooms; but, if the Incarnation is true, then there is no subject which is finally exempt or devoid of a relationship to the Lordship of Christ. Here we cannot hedge on questions regarding the relations of commit-

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ment or faith to freedom in search for truth. These always need to be viewed however with a sense of the urgency and the frailty of our faith.

Finally, in the university we have a microcosm of society and our whole culture. As Christians we face the need for making a clear witness to the claims of Christ in the midst not only of counter-faiths, but of "negation" and the attitudes of despair. If we take our vocations seriously, we need to show that we are really grappling with the sense of futility which is rampant in our day. We need to learn to hold beliefs; and we need to learn that it costs our colleagues and students much to affirm the Christian faith, which at its center is moved by doubt and the sense of mystery. We cannot simply dismiss the problem of being Christians in the universities by establishing an organization. But we can search into ourselves, converse with our colleagues, be confronted by our students as persons, and learn from our fellow-Christians in the universities, as a fellowship of Christians, what it means to be witnesses — to give evidence in our critical world in support of our Lord's claims. This is a day of crisis in the Christian community, in the world, and in the university. But we have a promise as disciples — "Ye shall receive power and ye shall be my witnesses." At the close of the conference, our chairman, Principal John Bailie of Edinburgh, reminded us of the challenge of Nietzsche: "I will not believe in the Redeemer of these Christians, until I can believe that they are redeemed." What has been deficient in our witness? We cannot help our fellow-men to find the Church's witness to Christ to be true, unless we show in our lives that Christ still lives. We cannot expect others to believe in the love of God, until we show in our lives the love of God. This is the challenge to all who have been called to be Christian teachers.

Frank Laubach and Point IV

In the Genesis of the Israelites the youngest son of father Jacob was cast off by his brothers and had to make his way alone in a strange land. There he prospered, by the grace of God. And later when he found his brothers in great need he saved their lives, and forgave them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

We are taking part in a World Genesis, and Americans are the outcasts from other lands. Here we, like Jacob, have been blessed far beyond what we deserve. But for one reason: that we may return to share with our brothers our rich inheritance. Our Father God, like Jacob, has named the tribes of the world after his own sons — "and blessed them; every one according to his blessing he blessed them." So we sing, "America, America, God shed His grace on thee, and crown thy good with brotherhood, from sea to shining sea!" Surely not meaning only the Atlantic and the Pacific . . .

Communism challenges us to take immediate and positive action to rescue our underprivileged brothers whose misery responds to any promise of help. Asiatic and African peoples are now going Communist at the rate of 100 million a year! This is possible only because starvation and deprivation have distorted the minds and bodies of more than half the world. If we let the world go Communist — sell their souls for a promise — our blessings will be snatched from us.

The United States government recognizes this threat and has set up The Point Four Plan for sending technical advisors to overseas governments who want our help in developing their natural resources, improving health standards, and expanding educational facilities. In the magazine, *Pathfinder*, for July 1, 1951, under the title "Point IV: Hope, Not Charity" it is stated: "American interest in the underdeveloped areas is based upon the hard fact that they are vital to our existence. They supply us with 57% of our imports, consume 44% of our exports. In terms of the

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all-important defense effort, they are the source of no less than 73% of our imports of strategic and critical materials. Human misery, the chief incubator of Communism, must be wiped out if the West is to survive." Included in this report is specific reference to Point IV activities in India, under the direction of Horace Holmes, from our Department of Agriculture. He has eight men working under him (90% of the personnel and 73% of the costs are supplied by India). "Where Point IV techniques have been put into practice, food production has doubled and in some cases quadrupled. One example of such an improvement is the case of the plow. With the traditional wooden scratcher the fields had to be crisscrossed 12 or 14 times. Point IV introduced a steel moleboard model to be made by Indian factories for \$2.25. With the new plow farmers can work four times faster, much more efficiently."

However, we are not allowing Point IV the money, personnel, or moral support it needs to do a saving job. Basically the needs come under four categories: Literacy, Health, Agriculture, and Small Business. In a booklet put out by the Department of State, Technical Cooperation Administration, in July 1951, entitled *Point IV, What It is and How it Operates*, we find this report: "As of June 30, 1951, 451 American technicians were at work in foreign countries on Point IV field projects." 451 technicians to teach Asia, South America, and Africa to be self-sufficient enough to ignore Communism! The demand from these underprivileged areas is not being met — even in token form! *Because not enough trained Christian men and women have come forward to do the job.* And yet, only through sharing, as Joseph did, will we fulfill God's purpose in leading us into this promised land. If we fail to share — and share enough, soon enough — well, *Wake Up or Blow Up*, cries Frank Laubach in his book by that name.

The Koinonia Foundation, Box 336, Pikesville, Baltimore 8 Maryland, is a Christian enterprise dedicated first to recruiting and preparing to send abroad an army of 10,000 men and women who have technical or professional skill, faith in prayer, and Christlike compassion. And then The Foundation will place these Christian Soldiers where they are most needed — here and

abroad. American church groups, youth groups, and all those interested in participating *here and now* in this world-saving movement may write to The Koinonia Foundation for specific projects, suggestions and help. Everyone can do something to call attention to the need. Enlist services wherever possible by writing for Service Enlistment Forms from The Foundation. When these are filled out and returned specific suggestions can be made according to individual talents.

Frank Laubach is the President of The Koinonia Foundation. It is he who developed a program for helping underprivileged peoples to teach themselves to read. A hundred million more adults read today than twenty years ago, largely due to the efforts of The World Literacy Foundation which has sponsored Dr. Laubach in his tremendous practical mission. From India, Dr. Laubach writes to Glenn Harding, Executive Director of The Koinonia Foundation: (New Delhi, India, January 19, 1952)

"I am now helping Horace Holmes as he tries to develop these so-called "development centers" in India. Both Point IV and Ford are ready to put upwards of 100 millions into these fifty centers. But Horace Holmes says they cannot find the personnel they need. He begged me to try to help with literacy and literature and other skills.

This is the testimony of everybody who tries to lift the world. They are frantic for the all around qualities which the technicians need. So Koinonia, as it seeks these people with the fine tooth comb, is really attempting to meet the World's keenest crisis. Take yourselves in earnest, for if you fail, alas for the world and for U. S. A. Keep seeking the finest men in America to help you. Horace Holmes adds another qualification to the people he needs. He said: 'Nobody who is not happy in his present job. We want the kind we have to pry loose because they are so successful.' That adds to our difficulty! But if preachers told their Christian experts that, it might start them burning for the fray."

Our plans for sending technical aid abroad are strictly motivated by a desire to set free the underprivileged. When they do

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not need us, we pull out. For no man is in bondage to his brother under the Fatherhood of God. "In my father's house are many mansions" — and we live in one of them.

CHRISTIAN COLLEGE RADIO FEATURE

The Christian colleges will be featured on the radio program *Let There Be Light* during the week beginning June 30. This fifteen-minute program, produced under the general auspices of the Broadcasting and Film Commission of the National Council of Churches, will be scheduled on many stations during that week, the specific times being scheduled in program listings across the country.

Miss Pearl Rosser, Executive Director of the Department of Audio-Visual and Rad'io Education, of the Division of Christian Education, arranged for and directed the production, and with Dr. Edward Dirks, professor of philosophy of Lake Forest College, Lake Forest, Illinois, prepared the script.

AMERICAN GUILD OF ORGANISTS

The American Guild of Organists, with a national membership of more than 12,000 and Chapters in every state (nearly 200 in all), will hold its Biennial Convention in San Francisco, June 30 through July 4, 1952.

This association of church musicians represents all religious bodies. It was chartered in 1896 by the Board of Regents of the University of the State of New York. Its purpose is to raise the standards of organ and choral music.

Christian Higher Education and the Crisis of Our Age

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It is so commonly accepted that it seems trite to even mention the fact that we are in one of those periods in history of unusually great significance. It is one of those periods where great things are in the making, where our technological advances might be used to open up a new era of human advance such as the world has never known, or where maladjustments due to the cultural lag might send us back into another dark age.

There are two popular misconceptions concerning this age. The first is that our struggle is basically one of a so-called "free world" against communism, and the second that this conflict can be resolved primarily by the show of force, ending perhaps in the use of force.

Concerning the first of these misconceptions, it is the conviction of the writer that communism is a symptom of the illness of our society rather than the illness itself. We live in a period of an awakening of the submerged masses. Hitherto undeveloped and unrecognized nations have been touched by enough of our scientific civilization to realize that they are underprivileged. They are no longer content to be dominated by other nations. Nations of colored people have begun to feel their might and to resent white domination. They know enough to realize that scientific advances have made it unnecessary that they be hungry and destitute. Underprivileged people in the older, once mighty, nations also are groping for something different. The landless peasant of Italy, for example, seeks justice and an opportunity.

Adding to this discontent, and at least partially responsible for it, is the disruption, discontent, and virtual bankruptcy caused by two world wars. Peoples have become world-minded in a new sense, even though they hold, at the same time, to an intense nationalism. Enormous debts and high taxes characterize the leading

nations. Defeated nations seek again to have their place in the sun.

The current manifestation of this discontent is communism, which makes great promises of what it will do for the underprivileged. The fact that these promises are largely false, or at best are coupled with loss of freedom, means little to the underprivileged individual who has tasted few of the advantages of either freedom or an economy of plenty. To our country, capitalism means at least one car no smaller than a Ford for each family, an opportunity for education, freedom of thought and action, and three square meals a day. To many parts of the world the term capitalism is associated with none of these, but rather to their opposites. It is small wonder that the "spell binder," promising utopias, has a ready hearing. The genius of our nation since its beginning was that it was a crusading nation, giving a promise of better things to the one seeking freedom. To too large an extent, in order to combat the evils of communism, it has become a protector of the status quo in various parts of the world.

I have said that communism is a symptom of a sick society rather than the disease itself. Evidence of this fact lies in other "isms", equally vicious, which have sprung up, perhaps "isms" of the right rather than the left, but still containing the materialism and violence which we deplore. Note the late and ill fated Hitler and Mussolini movements, the dictatorships in Spain and Argentina, and evidences of unrest in other areas.

The other notion which I feel strongly is a misinterpretation of our present crisis is the conviction that the problem can be solved through threat of force or by its application. This is not the place to argue the size of the military force needed in our age. Whether that force be large or small, the best that it can do is to preserve the peace long enough for other forces to effect a cure for our ills. We must be continuously conscious of the fact that, while maintaining such forces, they in themselves may increase our difficulties through further impoverishment of an economy already strained to the limit by war. We must also always be conscious of the fact that all out war itself would be

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more likely to aggravate the underlying problems of civilization than to cure them. World War I was directly responsible for Hitler and Mussolini; World War II helped in the spread of communism. What better could we hope from World War III? If by some miracle every communist on the globe should be removed tonight, as the first born of the Egyptians were killed in Moses' day, and if the basic problems of our day were not solved, we would have only temporary respite from the present crisis. New dictators would rise to take the places of Stalin and Tito, just as Hitler and Mussolini are scarcely missed among the forces of dictatorial violence in our world.

It should, and can be, the unique task of Christian higher education to make an assault upon the strongholds of real illness in our world rather than to spend its entire energy fighting the "red rash" on the face of civilization produced by an internal illness. Communism can no more be ultimately cured by a direct treatment than measles and scarlet fever can be cured by applications of medication to the effected skin surfaces. Both must be cured at the source of the difficulty. That is the task to which Christian higher education should address itself in our age.

To be sure, Christian colleges, along with the secular schools, have done much to aid the military forces. This has been done largely through education for our scientific age which has been applied to military purposes. In the beginning all of the research upon which atomic power is based was merely pure science, conducted by schools because of a fundamental curiosity concerning the truth of the structure of our universe. In many other ways, too, the personnel of our armed forces have been equipped for their jobs through our colleges and universities. Christian schools have shared in this contribution. This contribution is in no way minimized as we turn our special attention to the unique contribution which should be made by the Christian school in solving the basic problems of our time.

Man is ruled by the philosophy which he accepts. Thus the first important blow which Christian education should strike at the troubles of our age is in the conception which the individual holds

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toward the universe itself. Communism is based upon a philosophy of materialism, with no power higher than the material forces existent within the universe. God is ruled out as a figment of man's own imagination, as created by man in his own image out of wishful thinking. While a materialistic philosophy is characteristic of communism, it is by no means restricted to it. Dangerous inroads have been made by this philosophy, or variations of it, among our own intelligensia. But while we expect Christian institutions to teach that there is a God and that this world is not purely materialistic, what difference does it make in so far as our world crisis is concerned,

Denial of anything outside materialistic forces brings with it a denial of all moral and ethical absolutes. Naturally if man is but a creature of materialistic forces, morals have no greater validity than the experience of the race, and that is good which seems good at any particular time and for any purpose considered to be to the advantage of the one in power. There is no absolute moral standard which would protect the minority group within a nation or the conquered in another nation. There is no abiding good. If it seems that the future of the party in power can be furthered by ruthlessness, then that becomes good and ethical. Nazis saw nothing wrong in the mass extermination of the Jews, for there was no absolute good. All good must be found in the experience of the time and age. It seemed, then, that the good of the party in power was best served by mass executions, so mass executions became ethical and moral. In the same way slave labor, blood purges, and other forms of violence become ethical to a nation which recognizes no power higher than man himself and no enduring and absolute good.

Thus the sanctity of individual personality disappears. Individual man has no worth other than to serve the purposes of the state. Men with a Christian concept of God view man as having worth within himself. Each man shares in the personality of God himself. Thus no one can violate the individual with impunity in order to carry out his own individual purposes. Individual personality is an absolute good, protected in its rights by moral abso-

lutes. To be sure, Christians themselves have not always recognized these inherent rights of the individual, and in times past the church itself has been guilty of crimes against individual personality as great as the crimes of the materialists. However belief in God, as revealed in Christ, carries with it a faith in the rights of those whom he has created in His image. The Christian College can do much to strike a blow at materialistic philosophy and the desecration of human rights which accompanies it by keeping Christian faith alive and active within our own nation. One who has Christian faith strongly implanted within him is not likely to fall an easy prey to communism or one of its brothers.

Freedom is one of our cherished possessions. Many of those countries which have lost it during the past twenty-five years have lost it from within rather than through aggression from without. Real freedom has its safest roots in an interpretation of Christianity which places a high premium on individual worth and individual personality. If I love my neighbor as myself and if I do to others as I would have them do unto me, I will cherish the freedom of others as well as my own. Christian higher education can render a real service to the American way of life by inculcating a Christian basis for the concept of freedom into the potential leaders of tomorrow. Such a concept of freedom is not based upon mere tradition, selfish interest, or nationalism, but is based upon a philosophy of life which has its foundation in belief in a God of love and wisdom.

Probably internal decay of our moral standards could do more to weaken the structure of our democracy than any other single factor and prepare it for final downfall. There are lamentable evidences of such tendencies in our present political life. One could well reflect upon the fact that such decay within the domain of Chiang Ki Shek did much to pave the way for the communist ascent to power in that country. If and when the mink becomes the national emblem in our nation instead of the eagle, we will be in real danger. It should be one of the purposes of the Christian college to educate young men and women to accept and seek responsibility in government, and to apply to such government relationships the

high concept of moral and ethical standards inherent in the Christian religion.

We might pause at this point to reflect that in all of its educational activities it is important that the Christian college make a conscious effort to achieve real integration in the mind of the student. It is not enough to teach religion in the Bible class and the chapel and political science in the division of the social sciences. In every act and principle the college must make it clear to the student that the Christianity which it teaches is to be applied to all of life's activities. In this it has a tremendous advantage over the secular school which cannot, by its very nature, achieve such close integration. We have all too many people, in business and in politics, who go to church and make great affirmations on Sunday but fail to see their relationship to the ethics of their professions.

These Christian political scientists, produced by the Christian college, must not only be entirely honest in their personal relationships, but they will do most to defeat communism by striking at its cause if their religious philosophy also helps them to appreciate the rights of all citizens. Such leaders will have at heart the good of all classes of people rather than setting class against class for political advantage. They will be statesmen in the true sense of the word.

Christian colleges must teach a sociology which is more than a collection of statistics. Too many sociologists look upon values as unscientific, and in the effort to make their subject scientifically respectable, seek to make it entirely objective. The sociology taught by the Christian school must present the cold facts. However, if those educated by these schools are to do anything significant in the crisis of our age they must be taught a sociology of social values. This must include an examination of the goals toward which society should move. Christianity has these goals, or the rough outlines of them, within itself. The Christian college is uniquely adapted to teach them.

One of these values involves race relationships. Even from a purely pragmatic viewpoint we have reached the point where present practices of race discrimination could lead to our own down-

fall. Communism finds a vulnerable point in our way of life in our attitudes toward race. Every case of racial discrimination, every race riot, is another argument against the American way of life which can be used with telling force in Africa or Asia. The great body of Christians today believe that the highest concept of Christianity includes the principle of racial equality. Through precept and practice the Christian college must teach that principle if it is to help to meet the crisis of our age. It can back up this philosophy with facts from psychology, biology, and anthropology, which provide no rational basis for racial egotism.

The Christian college ought to have a strong department of business and economics. Excessive selfishness with disregard for social interest in our economic system makes it vulnerable to communist attack. Christian colleges should develop business men and economists who place human values above material values. Profits are wrong only when they are secured by subordination of human values. There is some evidence that those who major in business in some institutions lose their sensitivity to social needs. They, in fact become hard-headed business men. Christian colleges should make a positive contribution to the present ideological struggle by educating business men with Christian principles in such important areas as attitude toward labor, responsibility for the common good, ethical competition and the like. An economy of free enterprise founded upon Christian concepts of social responsibility will be one of the best bulwarks against the encroachment of communism.

The business man so educated will also take a new look at international trade and business. In the past American business has at times been guilty of the exploitation of less advanced peoples in other parts of the world. To the Christian, money is never to be made at the expense of people, any people, no matter how ignorant or backward they may be. A Christian economist will take another look at tariffs and trade agreements, to see what they mean in terms of people throughout the world. If a high duty on watches brings suffering in Switzerland, the Christian cannot shut his eyes to the suffering of his Swiss brothers.

One of the sources of danger to our democracy is that to so

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great an extent organized labor has lost its contact with the church. What has been said about business leaders should not lead one to believe that all of the troubles on our economic scene are due to the non-Christian activities of the captains of industry. Colleges sometimes seem to think it beneath them to develop leaders of labor. The intelligensia, so some think, must take their place among the leaders of business. So long as that concept exists labor organizations will be a source of radicalism and danger. It is equally important that some of those trained in economics and business, based upon Christian morals and ethics, enter the field as leaders of labor. Such leaders should help the rank and file of labor to get a realistic view of the problems of the employer. His standards of ethics should include the principle not only of honest pay, but of honest work to merit that pay.

The above discussion might lead one to believe that the writer conceives of Christianity as a sort of magic cure-all which would immediately and magically solve all of the problems of the human race. The writer does believe that the solution to the problems of the world can be found within the framework of the Christian philosophy. However, he does not conceive of it as any sort of magic which will cure all of the world's problems by divine intervention. It is exactly for that reason that the work of the church itself must be supplemented by the Christian college if it is to be effective in meeting the crisis of our age. It is first of all important that our leaders be committed to the basic philosophy and ethics of Christianity, which involves honesty, personal morality, and a deep concern for the welfare of others. However, the individual having these qualities will not automatically play a major role in the solution of the problems of our day. The unique function of the Christian school is in the development of active thinking individuals who have this way of life and this philosophy as a foundation, and upon that foundation build an educational structure which involves those skills and that information necessary to meet the problems of our day.

In meeting the crisis of our age it is necessary that we differentiate between basic principles of our culture and forms in

which that culture exists. One of the tragedies of our attempt to preserve the basic principles is that we became defenders of the status quo, that we fail to see that the basic principles can be preserved even though the form of our social life may change. We have too many who attach the name of "red" or "communist" to anyone who sees defects in our social system and calls for the remedy of those defects in order that the basic principles might be expressed to the better advantage of the masses of our people. Our future leaders must be helped to see that distinction. Efforts to defend a static society, to preserve privilege at the expense of progress, have always ultimately led to defeat and always will.

Our future leaders, then, must have this concept of needed and inevitable change within the framework of a basic philosophy of freedom and justice. It is the responsibility of Christian higher education, if it is to justify its existence in an age of crisis, to produce these leaders. Such leaders must be creative, intelligent, well-informed, and have a Christian imagination. The problems to be solved if the forces of disintegration within society are to be defeated are enormous. They must be met by the best brains and the greatest skill that can possibly be produced. But this training and skill must be in the hands of men and women guided by Christian principles. No organization is so well adapted to meeting this challenge as the Christian college.

As an illustration of the creative intelligence which is needed, let us cite just a few of the problems which must in some way be solved. First, India has usually been on the verge of starvation. There are in existence there religious superstitions which make maximum production of food difficult, such as the attitude toward the cow which makes it difficult to cull dairy herds. Agricultural knowledge and skills are lacking. How can this problem be solved? Second, population pressures are terrific in some parts of the world. Some rational type of birth control seems to be the only alternative to war to relieve this pressure. Certainly the best of Christian statesmanship, creativity, and skill will be needed to meet that problem. Third, outworn land practices are still in existence in such countries as Italy. As a result the peasant has little oppor-

tunity. Communism, disregarding all property rights, promises a solution. What can free enterprise promise? Fourth, in our own country there are submerged peoples. Last summer the writer wandered only one block off the state highway in a southern city to find a Negro slum area which would be a disgrace to any nation. Such an area is a fertile field for communist infiltration. How can that problem be solved?

Communism and other radical elements promise solutions to these problems. We cannot meet them by promising nothing but maintenance of the status quo, including the present evils which they know exist and protected by an armament program which adds economic burdens to already bankrupt nations. We must meet them with proposed solutions of our own. For that we need young men and women, educated, grounded in Christian philosophy, who can find these solutions. They must have an ardor comparable to the ardor of the adversaries whom they will meet. They must be crusaders for justice, truth, and freedom. It has been the genius of America to be the moving force in the world, to be the shining light toward which oppressed people throughout the world could look. If we merely withdraw within the protection of our tanks, our airplanes, and our atomic bombs, we may be able to protect ourselves for a few decades or perhaps for a century; but ultimately we will go the way of other civilizations who could not, or would not, solve their problems.

That is the challenge which faces us. It is a task peculiarly suited to the Christian institution of higher learning, for there the Christian philosophy which forms the foundations of our freedom and the technical learning which is necessary to understand our world meet. As they meet, our schools must produce such an integration within the minds of our future leaders that they will intelligently seek Christian solutions to current problems. Only thus can we ultimately defeat the sinister forces which are threatening us today. Thus Christian higher education can be a mighty force in meeting the crisis of our age.

What American Students Need Most

STEPHEN C. NEILL

A year ago, just before leaving Geneva for a visit to the United States, I had a long talk with a young American friend. As we parted he said to me "Now you know what the American student needs most."

In the course of my tour, I was asked to speak at a leading theological seminary and announced as the subject of my lecture, "What the American student needs most."

As you may suppose, I had a large and expectant audience, but, when they discovered that, what, in my opinion, the American student needs most is *discipline*, I am not sure that they were altogether well pleased. But I am unchanged in my opinion.

Our fathers in the eighteenth century understood well the real meaning of the word *Liberty*. In most political documents of the Revolutionary period, for instance in the first constitutions of most of the original states of the Union, it is recognized that liberty is a gift of God, to be exercised by man as a responsible being, in relation to the will of God; that liberty can exist only in a framework of order and that the general order of the world is guaranteed by God himself.

In our day, when the thought of God has faded from many men's minds, there is a tendency for liberty to be thought of as an inherent right of man, and as something that can be exercised

Bishop Neil is a favorite of young people in this country as well as in Europe. His chief service, since the organization of the World Council of Churches, has been that of its associate general secretary at the headquarters offices in Geneva, Switzerland. In addition to that, he is assistant Bishop of Canterbury and is regarded as one of the leading evangelists of the Church of England. Years of rich missionary experience in India and vital contacts throughout the Far East and North America make one of the best known Christian leaders around the world.

This article is from the "Going-To-College Handbook," issued jointly by the Presbyterian Churches, and published by Outlook Publishers, 1 North 6th st., Richmond, Va. Inquiries may be addressed to Editor Aubrey N. Brown.

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irresponsibly as the expression of man's own personality and desires. This new understanding of liberty is fraught with danger to the stability of society, and to the future of the world order.

AN UNPLEASANT WORD

Yet the very sound of the word discipline is unpleasant to many ears. It seems to suggest arbitrary restrictions on liberty of thought and action.

Discipline can be exercised as a restrictive and oppressive force. But those who have had the good fortune to serve in a good regiment (or in the Marines!) know that there discipline is never exercised negatively, but only as a creative means to effective action.

The aim of discipline in the armed forces is threefold:

1. To make possible the concentration of the maximum force at the point where it is needed in the shortest possible time.
2. To give each man that sense of loyalty to his fellows as will make him stand firm in the moment of crisis and not let the others down.
3. To enable each man to give that extra ounce of service, beyond what reason can demand, on which victory so often depends, to brace the will to keep on working, when body and spirit alike are exhausted.

MORE EFFECTIVE THAN ARMIES

We may as well face the fact that the church of Christ is not going to survive in the modern world, unless it develops a discipline as effective as that of more secular armies. Unless Christians learn the lessons of mobility and versatility, of absolute mutual loyalty, of devotion to the uttermost, prospects for the future are rather dark.

To some extent, discipline can be taught us by others. To a very large extent we have learned it ourselves, by attention and the exercise of self-control.

The period of adolescence is one of considerable inner turmoil

WHAT AMERICAN STUDENTS NEED MOST

and instability. Just because the growing boy or girl is inwardly unstable, it is the business of grown-ups — parents, teachers, youth group leaders and so on — to provide a stable and ordered framework, within which the inner turmoil can be experienced without disaster. They do not always do it, but that is their job. Such an ordered framework is necessarily expressed largely in terms of rules and controls.

NEEDED: A WORLD OF FREEDOM

By the time a boy or girl gets to college, the inner ferment should have begun to die down, and a more stable adult personality have begun to emerge. This adult personality demands a world of freedom in which it can expand and learn to express itself. Colleges are organized on a basis of liberty combined with responsibility; the student is left almost entirely free to find his own way, and yet is expected, as a grown-up person, to make his own responsible contribution to the welfare of the whole.

This is the stage of life at which it is most difficult to make a right use of freedom. College life offers unique possibilities of development; it offers also unique possibilities of wasting the opportunities. It is easy to end four years at college with an untrained mind and an unformed character, and so to go into the world altogether a rather useless person.

YOU NEED FOUR THINGS

This is where the problem of discipline is encountered in a new form. What does God want to make of you in these college years? What do you want to make of yourself? How do you set about it, if you are a Christian, the answer can quite easily be set out, though it may not be an answer that you will find immediately attractive. You will need four things:

1. *A central aim.* The non-Christian student flounders helplessly in this confusing modern world. The Christian student has the great advantage that his central aim is fixed; it is to fit himself for the service of God in church and community.

2. *A selective principle.* There are so many interesting things to do in college life. The danger is that time may be frittered a-

way and energy dissipated by trying to do them all. It is good that every student should have many interests of many different kinds, and be developing all his faculties of body, mind and spirit. But there is a limit. How is he to choose? If his life already is related to a central purpose, the selective principle is ready at hand. Anything which can be related directly or indirectly to the service of God can be welcomed, and anything which cannot is excluded.

3. *A criterion of judgment.* Discipline always means self-criticism, both in thought and action. But in relation to what, and by what standard? Is conformity to the general viewpoint and habits of one's college enough? Not for the Christian. He is pledged to the belief that Jesus Christ is the way, the truth and the life; he is pledged to the view that there is an objective and eternally valid standard in relation to which thought and conduct are to be judged. To make the right judgment may at times be very difficult; but that is no more than to say that to acquire a disciplined mind and character is no easy task.

4. *The necessity of choice.* Everyone has to make up his mind fifty times a day about one thing or another, and every decision involves a choice. Character is formed not by a small number of decisions on important matters, but by thousands of almost unnoticed decisions in small matters. Most of us most of the time choose the easier way — and end up with the kind of character that we have deserved. The Christian is trying all the time to relate his choices, consciously or half-consciously, to the will of God, and so to choose the better and reject the worse.

IF NOT THIS, WHAT?

This may sound like a grim program for a student just entering college. Admittedly, it does mean taking a serious view of life; but is any other view worthwhile, in days like these? And assuredly it does not mean being gloomy, anxious and burdened. If anyone fears that it might, may I quote some words from an old writer about the Cross:

"He that will cannily carry that crabbit tree shall find it such a burden as sails are to a boat or wings to a bird."

Report on One-Day Conferences

Research-Study Project

What is a Christian College?

RAYMOND F. McLAIN

Fifteen one-day conferences, attended by 536 faculty representatives of 202 institutions of higher learning, were held between April 14 and May 13 at conveniently located colleges across America. The representatives were from 34 teaching disciplines and 7 administrative functions. The conferences were held in the interests of the research-study project, *What Is a Christian College?* Each representative was a member of his own college committee appointed to conduct the study.

The conferences were for the purpose of discussing problems incident to the study being made on each local campus of the participating institutions. Each conference, with the exception of the one held at Hanover College, was led by Dr. Raymond F. McLain, who is directing the study on behalf of the Association of American Colleges. The conference at Hanover College was led by Dr. John Hollenbach, dean of Hope College, Holland, Michigan. Dr. Hollenbach is a member of the research committee which is guiding the project.

The problems under discussion, raised in each instance by the representatives attending the conferences, usually fell into three categories: 1) procedural questions having to do with the conduct of the study, 2) "content" questions growing out of the activities of each faculty committee on each campus, and 3) "social problem" questions, arising as each institution sought to consider itself in its particular environment.

Examples of the first type were such questions as the make-up and operation of the local campus committees, and the methods that might be used in making the results of the study most meaningful to the participating colleges. Examples of the second type were questions about the distinctive role of the Christian college in

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today's world, and the means that might be used to secure the maximum Christian potential from the instructional activities. Examples of the third type were the moral responsibility of the Christian college in the education of Negroes, and the significance of the military interests of the nation to the Christian college.

The entire time of each conference was devoted to the discussion of such questions. In few, if any, instances, were final judgments stated. The purpose of the conferences, however, was not to answer the questions, but to stimulate the representatives present to continue the investigation of such matters in the study being engaged in on each local campus.

The results of the fifteen conferences will thus be reflected in the reports to be made by each participating college. These reports will be the basis of six workshops to be conducted this summer, at the following times and places:

- | | |
|--------------------------|--|
| July 2-6 | Earlham College
Richmond, Indiana |
| July 16-20 | Cedar Crest College
Allentown, Pennsylvania |
| August 2-6 | Mars Hill College
Mars Hill, North Carolina |
| August 16-20 | Drake University
Des Moines, Iowa |
| August 23-27 | St. Mary's University
San Antonio, Texas |
| August 30 to September 3 | Occidental College
Los Angeles, California |

The workshops, in which each participating college will be represented by its faculty chairman, will move toward a consolidation of judgment as to the nature and role of the Christian college in today's world.

This kind of a judgment, which may well be formulated within the next year as the position of the Christian college, is, however, but the second value to be received as a result of the entire proj-

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ect. The primary value will occur to each college that participates. That value will take the form of changes in purpose, in educational philosophy, in organization and administration of curriculum, and in the relationships to be sustained between the college and the church. Those outcomes do not necessarily wait upon the completion of the study. Many of the institutions that are participating have already testified that such changes are already being made as a result of the study project.

Alphabetical Listing of Institutions Represented in the Fifteen Conferences :

Adrian College Adrian, Mich.	Bethel College Hopkinsville, Ky.
Albion College Albion, Michigan	Bethel College North Newton, Kansas
The American University Washington 16, D. C.	Bloomfield College Bloomfield, N. J.
Arkansas College Batesville, Ark.	Boston College Chestnut Hill, Mass.
Athens College Athens, Alabama	Bridgewater College Bridgewater, Virginia
Augustana College Sioux Falls, S. D.	Brothers College Drew University Madison, N. J.
Aurora College Aurora, Ill.	Buena Vista College Storm Lake, Iowa
Austin College Sherman, Texas	Butler University Indianapolis, Ind.
Baker University Baldwin City, Kansas	Calvin College Grand Rapids, Mich.
Baldwin-Wallace College Berea, Ohio	Campbell College Buis Creek, N. Car.
Beaver College Jenkintown, Pa.	Campbellsville, College Campbellsville, Ky.
Bennett College Greensboro, North Carolina	Capital University Columbus 9, Ohio
Bethany College Bethany, W. Va.	Carson-Newman College Jefferson City, Tenn.

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Carthage College Carthage, Ill.	Columbia College Columbia, S. C.
Catawba College Salisbury, North Carolina	Concordia College Moorhead, Minn.
Cedar Crest College Allentown, Pa.	Cornell College Mount Vernon, Iowa
Centenary College Shreveport 16, La.	Daniel Baker College Brownwood, Texas
Central College Fayette, Missouri	Davidson College Davidson, North Car.
Central College Pella, Iowa	Denison University Granville, Ohio
Centre College of Kentucky Danville, Kentucky	De Pauw University Greencastel, Indiana
Chapman College 766 N. Vermont Ave. Los Angeles 27, Calif.	Dickinson College Carlisle, Pa.
Clifton Jr. College Clifton, Texas	Doane College Crete, Nebraska
Coe College Cedar Rapids, Iowa	Drake University Des Moines, Iowa
College of Emporia Emporia, Kansas	Drury College Springfield, Missouri
College of the Holy Cross Worcester, Mass.	Dunbarton College of Holy Cross Washington, D. C.
College of St. Mary of the Springs Columbus 3, Ohio	D'Youville College Buffalo, New York
College of St. Teresa 57th & Main Sts. Kansas City, Mo.	Eastern Mennonite College Harrisonburg, Virginia
The College of Steubenville Steubenville, Ohio	Elizabethtown College Elizabethtown, Pa.,
College of the Pacific Stockton, Calif.	Elon College Elon College, North Car.
	Emory & Henry College Emory, Virginia
	Emory University Emory University, Georgia

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Eureka College Eureka, Ill.	Hiwassee College Madisonville, Tenn.
Findlay College Findlay, Ohio	Hood College Frederick, Maryland
Flora Macdonald College Red Springs, North Car.	Hope College Holland, Michigan
Franklin College of Indiana Franklin, Indiana	Howard Payne College Brownwood, Texas
Franklin and Marshall College Lancaster, Pa.	Huntington College Huntington, Indiana
Friends University Wichita, Kansas	Huron College Huron, S. C.
Gettysburg, College Gettysburg, Pa.	Illinois College Jacksonville, Ill.
Gullford College Gullford College, N. C.	Indiana Central College Indianapolis 27, Indiana
Gustavus Adolphus College St. Peter, Minnesota	James Millikin University Decatur, Ill.
Hampden-Sydeny College Hampden-Sydeny, Virginia	Jamestown College Jamestown, North Dakota
Hanover College Hanover, Indiana	Johnson C. Smith University Charlotte, North Carolina
Hardin-Simmons University Abilene, Texas	Juaniata College Huntingdon, Penna.
Harding College Searcy, Arkansas	Kalamazoo College Kalamazoo, Michigan
Hartwick College Oneonta, New York	King College Bristol, Tenn.
Hastings College Hastings, Nebraska	La Verne College La Verne, Calif.
Heidelberg College Tiffin, Ohio	Lebanon Valley College Annville, Pa.
Hendrix College Conway, Arkansas	Lees-McRae College Banner Elk, North Carolina
High Point College High Point, Nor. Car.	Lincoln University Lincoln University, Pa.

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Lindenwood College for Women St. Charles, Missouri	Meredith College Raleigh, North Carolina
Linfield College McMinnville, Oregon	Millsaps College Jackson, Mississippi
Louisburg College Louisburg, Nor. Carolina	Missouri Valley College Marshall, Missouri
Loyola University of Los Angeles Los Angeles 45, Calif.	Mitchell College Statesville, North Carolina
Luther College Decorah, Iowa	Monmouth College Monmouth, Ill.
Lycoming College Williamsport, Pa.	Montreat College Montreat, North Carolina
Macalester College St. Paul 5, Minn.	Moravian College Bethlehem, Pa.
MacMurray College Jacksonville, Illinois	Mt. St. Mary College Los Angeles, Calif.
Madison College Harrisonburg, Va.	Mount Union College Alliance, Ohio
Manchester College North Manchester, Ind.	Newberry College Newberry, S. C.
Marian College Indianapolis, Ind.	North Central College Naperville, Illinois
Marion College Marion, Va.	North Park College Chicago, Illinois
Mars Hill College Mars Hill, North Carolina	Occidental College Los Angeles, Calif.
Mary Hardin-Baylor College Belton, Texas	Otterbein College Westerville, Ohio
Maryville College (St. Louis University) St. Louis 18, Mo.	Pacific Union College Angwin, Calif.
Maryville College Maryville, Tenn.	Park College Parkville, Missouri
McPherson College McPherson, Kansas	Parsons College Fairfield, Iowa

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Pasadena College Pasadena 7, Calif.	St. Olaf College Northfield, Minnesota
Philander Smith College Little Rock, Arkansas	St. Paul's Polytechnic Institute Lawrenceville, Va.
Phillips University Enid, Oklahoma	Salem College Salem, W. Va.
Pikeville College Pikeville, Ky.	Shaw University Raleigh, North Carolina
Presbyterian College Clinton, So. Carolina	Shenandoah College Dayton, Va.
Presbyterian Junior College for Men Maxton, North Carolina	Shorter College Rome, Georgia
Queens College Charlotte, North Carolina	Simpson College Indianola, Iowa
Quincy College Quincy, Illinois	Southern Christian Institute Edwards, Miss.
Randolph-Macon College Ashland, Virginia	Southwestern at Memphis Memphis 12, Tenn.
Reinhardt College Waleska, Ga.	Southwestern University Georgetown, Texas
Sacred Heart College Wichita, Kansas	Spring Arbor Junior College Spring Arbor, Mich.
Sacred Heart Dominican College Houston 4, Texas	Stetson University DeLand, Florida
St. John's University Brooklyn, N. Y.	Storer College Harpers Ferry, W. Va.
St. Joseph College West Hartford, Conn.	Susquehanna University Selinsgrove, Pa.
Saint Joseph's College Phila. 31, Pa.	Sweet Briar College Sweet Briar, Va.
St. Mary's College Winona, Minnesota	Talladega College Talladega, Alabama
St. Mary's University San Antonio, Texas	Taylor University Upland, Indiana

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Texan Christian University Fort Worth, Texas	Virginia State College Petersburg, Va.
Texas Lutheran College Seguin, Texas	Wagner Memorial Lutheran College Staten Island, New York
Thiel College Greenville, Pa.	Walford College Forest City, Iowa
Tougaloo College Tougaloo, Mississippi	Wartburg College Waverly, Iowa
Transylvania College Lexington, Ky.	Washington Missionary College Takoma Park, Washington, D. C.
Trinity University San Antonio, Texas	Webster College Webster Groves 19, Mo.
Tusculum College Greenville, Tenn.	Westhampton College Richmond, Va.
University of Corpus Christi Corpus Christi, Texas	Westmar College Le Mars, Iowa
University of Dubuque Dubuque, Iowa	Westminster College Fulton, Missouri
University of Notre Dame Notre Dame, Indiana	Westminster College Salt Lake City, Utah
University of Redlands Redlands, Calif.	W. Va. Wesleyan College Buckhannon, West Virginia
University of Richmond Richmond, Va.	Wiley College Marshall, Texas
University of St. Thomas Houston, 6, Texas	Wilmington College Wilmington, Ohio
University of the South Sewanee, Tenn.	William Penn College Oskaloosa, Iowa
University of Southern Calif. Los Angeles, Calif.	William Woods College Fulton, Missouri
Upsala College East Orange, New Jersey	Wittenberg College Springfield, Ohio
Valparaiso University Valparaiso, Indiana	Wofford College Spartansburg, S. C.
	Young Harris College Young Harris, Georgia

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COLLEGE PRESENTATION IN EACH MEETING

<i>Area</i>	<i>Host College</i>	<i>Colleges Represented</i>	<i>Number Faculty</i>
1	St. John's University	13	22
2	Dickinson College	16	33
3	University of Richmond	16	35
4	Queens College	21	53
5	Talladega College	7	23
6	King College	8	24
7	St. Mary of the Springs	13	40
8	Hanover College	11	34
9	Valparaiso University	16	57
10	Macalester College	14	39
11	Quincy College	19	51
12	Harding College	9	22
13	Sacred Heart College	11	30
14	Southwestern University	16	39
15	Loyola University	12	34
Total		202	536



